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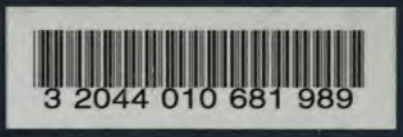

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A SERIES

OF

SEPARATE PAMPHLETS,

ELUCIDATORY

AND

DEFENDITORY

OF THE

NEW DOCTRINE

OF

EXPULSION,

BY ITS

ORIGINATOR,

JOHN JAMES FLOURNOY.

From Different Presses.

ATHENS, GA.

1838.

U.S. 5263.161 *

1863.

Gift of

Hon. John Forrest Dillon,

Cambridge.

(Class of 1815.)

PREFACE.

These series of pamphlets here bound up into the form of a Book, were published and dis.tributed at different periods of time since the year 1835. They are now condensed together in one full volume, and afford argument indubitable against the two practices of Slaveholding and Abolition, which none can gainsay, if none would reply to them, either succinctly, or prolixly, The Doctrine of Expulsion will be born and known, from this Volume; and my duty to God and Man, as the Originator, in these times, of that doctrine, or of its consecutive fulfilment in the United States, draws to a literary conclusion on this score, and leaves me the ample satisfaction of being able to say, that I have, I hope, done nothing a miss, or left nothing undone, towards the Salvation of the Bepublic, or the blessedness of the Christian;—as the whole history of mankind throws light upon my theoretical explanations, and these explications throw light upon the whole History of the world!

J. J. FLOURNOY.

Athens, Georgia, November 1838.

AN ESSAY

ON THE

ORIGIN, HABITS, &c.

OF

THE AFRICAN RACE:

INCIDENTAL

TO THE PROPRIETY OF HAVING NOTHING TO DO WITH

NEGROES:

ADDRESSED TO THE GOOD PEOPLE OF THE UNITED STATES.

By J. JACOBUS FLOURNOY.

NEW-YORK:

1835.

Z3

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Bd. 1873.

The children of Noah's better sons, are fallen but once in Adam; and hence more likely to please God than the negroes. And, let us thence trace the evils of all men of extraordinary occurrence, to their literal origin.

1. What evils on earth most of all affect mankind more piteously than Monarchies?

2. What is the concomitancy of Monarchy?—Slavery: its incentives?—Negroes. Then slavery, negroes, and monarchy are the trifold scourge and curse of all men and nations, people and tongues.

Whence their origin?—Aye, whence their origin? It was not the design of our true and only King in the skies, that mankind should be afflicted with kings in their brethren, or man lord over man. The first petition of the Israelites to Samuel, a judge under God's *direction*, for a king, was not well received by that God. In anger, God granted their perilous petition. Yet in mercy, He gave them admonitory warnings against a king. He called Himself their only Monarch, and warned them to accept no human king. He shewed them the consequence—but Satan bent Israel to scorn the words from on high! They persisted, and ruined their nation forever! Thence, though God granted their "*foolish petition*," yet he endeavoured to lighten their burden by granting them only good kings. *But the Government of a Monarchy is in opposition to the mandate of the Heavens.* No good man, in a bad cause, can keep thoroughly harmless; and David, alone called the "*Lord's anointed*," (not to give a pretence to monarchs to *claim* their crowns by *divine right*, but simply because he was anointed by the Lord's direction, in the zeal of the Lord, to ease the burden of the heavy petition of the Israelites, as well as to save the true faith and morals of his Church from a general corruption,—which a system of kingcraft, and a privileged nobility, was well calculated to bring about,) was the only king that could call forth the commendation of his God. Solomon laboured well at first—but in his latter days opened wide the sluice-gates of iniquity, and let in a flood of such corruption from the children of Ham or Canaan, which remained around Judea, as to create an im-

possibility, without supernatural aid, to rescue the Israelites back to the just lines of the Patriarchs. Subsequent kings almost altogether followed the road of iniquity, and in despite of the severe prophecies of hosts of Holy Seers, denouncing God's judgments, they increased in idolatry, and all other vices at a steady rate, until the Jews finally became scattered all over the Earth, a wandering tribe, a "by-word and a reproach." Such are the latent consequences of the foolish kingcraft petition of old Israel, the certain and inevitable consequences from which worthy judges under God's constant supervision, had saved them to become the noblest, greatest, and most blest of all earthly nations.

Such is the example of Nimrod—of Negroes—of men twice fallen! Look upon the African Continent, scarcely a free man ranges throughout her borders. The only free men are the Arabians in the trackless Zahara. Look at Asia; men are freer there, though many absolute monarchs scold and tremble, alternately, on their thrones. Look at Europe, there man is almost free, and constitutions rule kings. Yet, it may seem that there are still absolute monarchs enough in Europe, to quench the spirit of the people.

Then, this is a sprig of the very same fatal example, set by twice fallen Nimrod to his once fallen *superiors*. Remember that at the building of Babel, all nations were assembled: that hence, a diversity of speech in Europe, as well as in Africa and Asia: that, after the confusion, (the progress is traceable in colour and behavior,) the whites, as by instinct, separated from the men of Ham, and ranged more northerly;—that the Asiatics descended partly from Shem and partly from Ham ranged eastwardly;—while some, of both Shem and Japhet, with the great body of Ham's, settled Egypt, Phoenicia and built Babylon, Nineveh, and Cairo. Could then the policy propagated by Nimrod, of making one man absolute master of the others, have been lost sight of? Certainly not. Then kingcraft in Europe remains as a relique of the memory of Nimrod; a stain inculcated by the devil; taken up by twice fallen man; and imparted to the once fallen.

What numerous harms, and never ending wrongs, have been

involved in that internal darkness and doubt, which not one of the Apostles could properly explain. Then the case stands in isolation from all others, and leaves us to apply to philosophy and moral truths, to explain the enigma.

First, the moral principles and that spiritual perfection inculcated by the Saviour, would become the standard by which to test the practicability of all men to come within their provisions or premises.

2. The inability of the men of Africa to come up to these principles, and their refusal to tolerate and support missionaries in their regions, taken in connexion with the denunciations of the Old Testament; and particularly the awful threatening of the 30th chapter of Ezekiel, at once explains the reasons of the Saviour for leaving them, as they were originally designed.

Now, if it is visible to any observation that kings and slaves are foreign to the best maxims of every good and christian government; and as they originate in the negroes; that race of men must be the pest of the world; and to harbour such in any respect, calculated to produce much evil, though that evil should work its way *mysteriously* and *imperceptibly*. Having appealed to the scriptures and found them therein condemned; let us turn aside to inspect human productions defensive of them. There is one from the pen of Dr. Smith, President of Princeton College, and another from the pen of Professor Dew, of Virginia; the former endeavouring to answer, aside from scripture, for all colours; and claiming for the negroes a nativity as high as any other man's. The latter aiming to exhibit the impossibility of sending the negroes away. To these two orthodox productions—and disregarding all infidel speculations, I shall confine myself.

Dr. Smith's motive, in publishing his essays on the variety in colour and shape of the human species, was intended to confirm the Mosaic history of the creation. And this confirmation he essayed to exhibit aside from scripture. Agreeing with Dr. Smith, that all human families descend originally from one pair—one man and one woman—Adam and Eve—of which there is testimony and corroboration in abundance—

I however disagree with the learned Doctor in his conclusions as to the causes of the human varieties—because in that light the aid of stubborn facts, to him is wanting. *Nature* does not produce all the different aspects of things, especially when in ancient times, miracles and supernatural agencies were prevalent. The original of all men, I admit with him, were white or red—and that the black colour is a degeneration from the primeval standard of colour. But one difficulty which his work fails to unriddle, is the how and the wherefore the Africans are black? Dr. Smith is a friend to the negroes, and he evidently aims to elevate them by all possibility to the standing of the white men. But he erred! He forgot to allude to the denunciation of Noah on his son Ham, and his benediction on Shem and Japhet: which denunciation and benediction, has exerted a miraculous predominance of power over the children of these different sons, which neither the prayers nor the misrepresentations of Dr. Smith, or any other preacher or cardinal can change. Such a miracle will continue unchanged until the Lord pleases by another, and counter miracle, to restore the negroes to the condition from which in Ham they have fallen. This is fate—and who can change fate! We all must bow down before the decrees of God, and never attempt to find in natural causes the clue to the direct dispensation of the Almighty.

The whole essay intends men to believe, that the influence of heat and cold effects the change of the different colours of men, sometimes in conjunction with artificial means! Too much heat and too much cold—the first under the equator, and the last in the frozen zones, says Dr. Smith—and continuing with very slight intermission for many centuries, produce the colour of black or dark in any skin, whenever it becomes constitutional in the person effected. I do not use Dr. Smith's own words, but such is the conclusion to which he at last arrives. The great heat of Africa—and the great cold of Spitzbergen, or Greenland, causes a darkness in the colour of both people at so far extremes. In speaking of such parts of Asia and South America, that lie situated in the hottest latitudes, and where the black negro is not seen unless he

originates from Africa, Dr. Smith apprehends that the whole surface of those countries is higher than the African continent, about the equatorial regions. And in high regions cold does never permit heat to effect cutaneous changes. This is the way Dr. Smith accounts for the pale white or yellowish complexion of the Asiatics and the Indians.

Now I refute, with much respect to his laboured talents, his assertions in toto. I question the authenticity of his positions, and rescue my countrymen from a future inevitable amalgamation with the negroes, if Dr. Smith stands unrefuted. Like most clergymen who misunderstand the words of scripture, and pity the blacks so much, he has accumulated much that has a tendency to make the scripture contemptible in all eyes.

Contemptible in all eyes I say! for if the curse of Noah, after the deluge, is recorded by Moses, it is recorded to no purpose, if Dr. Smith account for the origin of the negroes in a manner opposite to the scriptures. But he is perhaps honestly in error—then, that is no excuse: his error is the error of Uzziah, smitten before the ark! and would men credit the scripture's narration of direct dispensation from God, when you endeavour to account for every thing in nature's operations, and the seasons?

If, however, you look into nature for the causes of unprecedented and supernatural changes, from her own regulation; nature herself will attest the truths of scripture, and power of God, by casting back and disowning the principality of the change.

Then let us appeal to Nature herself to refute the errors of Smith's Essays. It is only necessary to take the globe into partitions—and to exhibit the colours of the inhabitants.

1. Contrast the hottest part of America with the coldest, and look at the uniform—the same copper colour that distinguishes the Indians from Patagonia to Hudson's Bay, or to Greenland.

2. Compare the dark colour of the Hindoos, who are partly of African origin, with the copper or pale colour of the people of Thibet, of China, of Siam; all in the like latitude of heat:

Exceptions of course made for certain blacks carried about from Africa.

3. Compare the brown colour of the Bedouin Arabs, who reside ever in the shadeless and hottest parts of Arabia and Africa, in the deserts; with the ebony colour of the people inhabiting the shades on the Niger, Nile, Senegal Gambia, and other rivers in Africa.

4. Compare the ruddy complexions of the Turks and Greeks, with the complexions of the French and Italians, in much more temperate latitudes. Compare the Austrian complexion with the Sweden; compare the fair complexion of many Southern men in the United States, with the browner hue of many New-Englanders.

5. Compare the colour of that negro in Maine whose ancestors for many generations have lived in the cold regions of Maine, with the colour of the negro on the banks of the Niger in Africa, who has never been out of that country. Is there any shade of difference? any modification of colour towards the fair, discoverable in the cold Maine-negro, above the hot Benin negro?

So then it appears to investigative philosophy, that some supernatural cause must account for the Ethiopian hue. That the sun's beams did never make the white man quite ebon. That they may have been so changed in accordance to the will of God, respecting Ham: for impiety, after so many and astonishing admonitions, in the grand deluge.

Dr. Smith, however, is particularly ingenuous in his argumentation. He has referred to the Albino in Africa; to the gradual change from black to white in certain negroes; to a Portuguese colony at Congo, where all whites become blacks; and to the Jewish variety of colour in cold and hot countries.

This I confess to be a master piece of reasoning in the learned gentleman; and is quite a *non plus* to any writer in opposition to him; but I cannot concede to him, even in this his master stroke. For nature speaks at large a different tone; and his assumptions, according to his own logic, are untenable.

Let us analyse his master-piece.

1. As to Albinoes: this may appear as some natural novelty which often occur in the world aside from miracles, but which is a problem difficult of solution. The Siamese Twins, are extraordinary freaks of nature—but they exhibit no originality in ancestors of which they are types. Two calves of one cow at a birth standing on hind legs, without fore legs—and a colt by a mule—all attested in public journals to have occurred, exhibit only natural novelties, but attest no former standard, according to which they have after centuries been born. If you say the Albino exhibit the negro race to be white, in all but enveloped in dark skins, should we not, following suit, point to natural prodigies as types of some obsolete original, which no philosopher would credit as truth.

2. As to the gradual change from black to white in negroes. This has been attested by respectable witnesses, and greeted our ears as some extraordinary tale of the marvellous. It almost outrages belief! but must be grappled with as the most difficult problem to solve, in all the essays of Dr. Smith. We have seen nature in all her operations, give as complete a refutation to Dr. Smith's essays, as it is possible to conceive: and yet here in this single, sudden, or gradual change of a dark to a white skin, she seems to have given him a powerful support. But to the task I go, and boldly fronting the essay, shall educe order out of apparent chaos. According to the reasoning of the essay, heat and bile are the cause of the blackness of negroes—then immediately we are confidently and complacently told, that a Maryland or Virginian negro labouring in the field in the heat, has suddenly became white in large spots, though a healthy man. Now if heat originates blackness of skin, why so suddenly should the black colour of the negro become white, even under a Virginian burning sun. The position of Dr. Smith would infer a countinance of black where heat is: but here he overturns all his own hypotheses, by uttering a remark calculated, if taken comparatively and philosophically, to throw him completely into the back ground.

And in the back ground I leave him—he is a secret amal-

gamationist! all his trains of ratiocination are calculated to equalize the negro in every respect with the white man! and should this equality once take place—and reign, what bar or impediment is there superstructed, to avoid or arrest an indiscriminate intermarriage, and consecutive confusion! None!!

May it not have been that nature sometimes play pranks on the grown person, as well as on the fœtus in the womb; that the sudden circular whiteness in a negro is such a freak; and entirely disconnected with the long link of millions accounted for in the Bible—made black as suddenly, to discriminate the once fallen from the twice fallen—the white man from the negro?

3. As to the Portuguese colony at Congo. It it scarcely to be credited that such a colony of strictly white men has moved from the fertile plains of their peninsula to live and die in Africa. But supposing such had moved, what evidence is there extant to suppose, that they became black from climate alone, and not from any intermarriage with the negroes? "They were" said Dr. Smith, "in Africa for centuries." But it is not right to account alone for the influence of the climate, without bringing amalgamation to its aid in all those countless years. The sun and labour can embrown or tan a man; but blacken him and making his hair like wool, and fixing that stain forever on him, is beyond my belief to credit.

4. As to the Jews. "They are" said Dr. Smith, "brown in France, fair in Germany, dark in Spain and Italy, and black under the equator!" Indeed!—who believes so? Not I!—The fact is that individuals of their tribes, are darker and fairer than the rest in some cases, in all parts of the globe. But broad assertion that pure blooded white men—jews—sons of Shem being beyond description, discriminative of them from the black negro, staggers my belief. I cannot credit assertions made in all the confidence of truth, without demanding *proof light.* It may be that the Jews of Africa under the equator, may have, in the confusion of events, the changes of empires, and the loss of memoranda, clubbed with the blacks and begat coloured jews, if Dr. Smith would call their children Jews. The kings of Africa would not pay any regard to the

sanctity of a jew from a black's embrace. The fact then amounts to a thing quite contrary to the remarks of the reverend Gentleman. Jews in Italy and France are as fair as those of Germany, and even the brown or Asiatic colour is the universal colour, in general, of all that extraordinary people in every part of the world.

A few remarks further, and I have done with Dr. Smith. That author endeavoured to account for the different temperatures, Asiatic, African, and South American, for finding the cause of colour, in the face of either country: the highlands or steppes of Asia, the mountains of South America, all in the tropical, and some in the equatorial latitudes. Dr. Smith asserts that in Africa the sun shines with a glare of heat unknown in other countries; that the deserts intervening the level and sterile regions, over which the hot easterly winds pass, in all their fury imparting a scorching blast to every thing, must give greater heat to Africa, than any other land, or continent. That in Asia this wind is like a gentle zephyr; and only acquires its blasting effects from traversing the whole equatorial part of Africa from east to west—that it passes over the ocean to South America, but is first cooled in the sea, when it is again a mild cool zephyr in South America; and never touches the colour of the natives. This may be a true trade wind. But before its effect on different quarters of the globe is believed, it is necessary to uphold a few more facts to observation. It is known that this wind, is cooled during the course of the night, and that African nights even in Zahara (see Riley's Narrative) are chilly. Then the heat of the wind is acquired in the day time, and its force is broken in the night. Besides, Africa is not one extended level plain. The mountains of the moon under the equator, covered with perpetual snows at the summits—would arrest the hot blasts, and cool its temperature, before its course reaches the negro inhabitants on the western side of the continent. And all the continent from Zahara on the western side to the land of the Hottentots, and west of the mountains of the moon, to the Atlantic, is covered in various places with heavy timbered forests, and a beautiful verdure, (see Mungo

Park, and the Landers.) Here also the negroes are at home. This is the region of the jetty blacks. What diversity, then, from the climate of South America, and the Asiatic Isles under the equator. Is not Zahara the hottest part of Africa, and inhabited by roving Arabs? And are not those Arabs white or brown?

Dr. Smith says also that many centuries occurred to blacken the negroes! Then in what age of the world, from the building of Babel to the days of Moses, did the word Ethiopian, (signifying black) become expressive of a race. The centuries from Babel to that time were not enough to have made the people of Upper Egypt or Midian, (fanned by the cool wind just from Asia on the east) black. It is impossible to bow with deference to groundless assertions. And since there is in nature so many contradictions to the essay of Dr. Smith, I shall conclude that his reasonings are untenable, and that the negroes were blackened by some dispensation from on high, as a punishment.

I shall now pay my compliments to Professor Dew.

This gentleman has written and published a long lecture to the people of the south, in answer to the Virginia convention, that took into consideration the question of slavery, or of the propriety of freeing and despatching negroes to Liberia, or any good coast on Africa. I have not Professor Dew's lecture by me, but have read it in detached numbers in a newspaper, and only can by memory answer it. I propose to refute him even in a more consummate and summary manner than in the refutation given to Dr. Smith. It may be necessary to pass an allusion on the tenets of both gentlemen, to exhibit their difference of opinion. The whole tenor of Dr. Smith's essay, though defending a religious truth—the Mosaic history of creation, is calculated to elevate negroes in the estimation of every reader, and to create a belief of their worthiness to freedom, and insidiously to amalgamation in the United States; while the whole course of Professor Dew was to exhibit the necessity and justness of slavery, and the impracticability of sending them away. Thus these two erudite

pragmatists differ from each other very greatly; but not more greatly, than I do from both in the bargain!

Mr. Dew's arguments may, I suppose, be summed up in a few points, and combatted in partition. They amount to these: 1. The ineffectuality of the colonization society to thin the negroes in any way. I grant this. 2. The impracticability of finding funds to send them away, and the impracticability of finding the power to send them off; because not possible to do so; and the want of a good coast to colonize so great a number in, as are in the United States, for which Liberia is but a pig pen—too small. 3. The spirit of liberty in a country where domestic slavery is tolerated; with certain remarks from other writers; an allusion to habits on the plantations, &c.

So much for Mr. Dew. To his first, of course, I assent; as I am opposed to the tardy, inefficient, snail-crawling pace of the colonization society; and only require a sudden and a gigantic—a rapid and effectual expulsion, to treat with the negroes. This sudden expulsion could alone be efficient; none other! and the practicability and the indispensibility of it, I shall narrate as I take the other two positions of that author into the estimation.

To his second, I unqualifiedly dissent. It is only impracticable to do any project, when the people be irresolute, divided, and generally either opposed to, or lethargic, on the measure. And such is the aspect of the best of things, and one most of all worthy to be nearest and dearest to the hearts of American patriots. The people of the United States are divided in a heterogenity of ever rising dissentients. The north with a free black population—saucy and ignorant, audacious and blackguardic; aspiring to station in civil life, and to amalgamation as their fondest hopes; and for which their exertions are unremitting, and troublesome to the whites—especially to the mechanics and labouring whites—and as fawning and sycophantic to the wealthy merchants and bankers, in perfect keeping with the universal character of negroes! the north, I say, with such a population hanging on her great cities, as an incubus of death, and of a continued demoralization, eyes

the south with envious and distracted eyes, and forget the ties of relationship in the unseemly desire to see the black-a-moors free, like their own audacious and temeritous coloured men. The south, not behind the north in egregious folly, and one step beyond all prudence, nearer to the gates of perdition, looks at the north with eyes flashing malicious fire of rage—and considers her slaves as a talisman of happiness, which the north would wrench away. This south, of which I am in sorrow a son—with a hardy, and hardened, and still constantly hardening by labour, band of scattered Ethiopians, generally high fed from the richest tracts of land—(for planters always seek out and hold the best arable lands)—well and scrupulously nursed in infancy and disease—and bred as fast as possible, to increase the wealth of the masters—(for never miser seeks his increase of gold, or nurse it with more assiduity and care, than a planter does his black moors:) immoral and demoralizing to the last degree; and though apparent physical good, but really physical injury, to the whole south, from Pennsylvania to Texas—without moral beauty, and incapable of much moral rectitude, if *in the least* at all: buffoons and jesters—afraid to show their natural disposition to endless riots because of the rifle and the cow-hide in the patrol's hand. This south, I say, and say it with truth and sorrow, not knowing what they may do to me, is the least portion of the union in her present attitude, of which an American heart can be proud.

The north-west, especially Ohio, Indiana, and the Territory of Michigan, gradually increasing in population, wealth, improvements and intelligence, in moral worth and true piety, form the very *beau ideal* of what our country ought to be. With Ohio, I must not forget to class upper Massachusetts, New-Hampshire and Vermont, upper New-York, in detachments, and almost all upper Pennsylvania. The lower and seaport parts, with voluptuous cities of the north, cannot now be classed with the beauty and the hope of America. Their toleration of the presence of the fungus of our country, of the incubus on our hopes, have reduced to a condition almost similar to the Babylon of old. Exceptions in these cities may be found, but encircled by a dense circumference of horrible

reality: that circumference increasing for future centuries, (*if I fail*) may at last reduce proud New-York and Philadelphia to one vast sink of violence and abominable iniquity.

The south-west, with Tennessee and Kentucky, with very few exceptions, are in the pitiable, political, and moral condition of the south.

Now it is, and must be evident to every man, that amid a heterogeneous population as ours; of different habits of keeping the blacks, and of opposite opinions concerning them; the difficulty or impracticability that Professor Dew speaks of, of getting the negroes out of our land, which their presence by no means adorn or beautify, nor add one feather to our moral cap—but detracts much therefrom—is in the different, ever clashing, and ever dissonant opinions of our American people! Were that opinion, the opinion I cherish, almost *alone!* peculiar to *all*—this Alpine difficulty would soon and imperceptibly dwindle to a mole hillock. The possibility and practicability of ridding the land of the States from the negroes, and to send them back from whence taken, by our sordid and ignorant traders of former times, is evident to all; even the most *inveterate nahob* of the south. The supine wish fostered from infancy to age in the hearts of the southern planters, to wish for a perpetual servile dependency on negroes—a dependency on those creatures for bread, water, for life, for every thing; is servile in the gentlest term applicable to it. This, with the habit of the whole body of people of both sexes, of being ever used to live by African labour, has caused that great body to suppose they foresee utter want, wretchedness, misery, and utter reduction of statesmen to peasants, if the negroes be sent away. They are in this, ignorant of the moral worth—wealth—comfort, and *superior intelligence* of New-Hampshire and Massachusetts; States without slaves, dependent on personal exertions in all citizens; and withal, comparatively with the rich southern land, where vegetation sprouts almost without culture, sterile and scanty in productions, frozen a great part of every two years; and where, according to southern logic, made to prove itself in practice, the people ought to pine, sicken, starve, and die.

But it is a vapid logic. The intelligent and hardy yeomanry of the granitic States of New-Hampshire and Vermont, have as little idea or prospect of starvation, as they have of holding negroes or slaves, or fostering kings.

The difficulty or impracticability, Mr. Dew, of sending the negroes away, is in the contrary and contradictory feelings and sentiments of our people. I deplore this. It is the certain offspring of ignorant delusion; and of an inveterate and ignoble passion for inertion, for pleasure, remote from business, for dalliance in assemblies undisturbed with secular admonitions, and for a lavish prodigality of means in purses; and also in the older men for a hording on horde of wealth, in all the imaginable gravity of the most astute miser. For making the most of this poor human chrysolite life—and for dying soon, in apparent peace, with the consecutive and never ending entailment forever on our worn down country, of the negro race!!!

Now there can be exhibited the possibility of sending off the negroes, and the practicability thereof. It is universal consent, equal to a paramount principle—a basing of the will on a foundation of universal resolution. Would the north agree to send off her free coloured population, as well as certain slaves in the State of Maine? Would the south, southwest, Tennessee, and Kentucky, agree to subscribe to a policy so salutary? Then let an universal resolution be the adamantine, irresistable impulse, and stable order of the day, to the final accomplishment of the enterprise, so fraught and rife with hope to our beloved country. Let fashion decrease, and convenience supercede superfluity. Let us wear wholesome clothing by all sexes, and in all establishments, however opulent. Let the miser become liberal, and the wealthy merchant for once, truly a benefactor to his country. Let all classes, and all occupations, for FIVE YEARS ONLY, make a long, a strong, and an undivided pull, to cleanse the Augean stable. Let taxes be accumulated into the treasury to this view, and what a sublime manifestation of honour to our country, and of a vast and immense revolution for the best, would be consummated, in sending off all Africans to their own continent.

But, alas! how far now is our countrymen from realizing an amount of good so mighty, the possibility of which is certain. He is a stupendous political and moral fool, who does not see that to retain the negroes is ever dear to the heart of Thos. R. Dew, and that that author knows that in it is the opposition alone which the plan of expulsion would encounter from his own southern neighbours, which is the intrinsic cause of "his impracticability;" and he ever hopes that cause may prove a barrier insuperable. His allusion to the African coast has nothing to do with OUR FUTURE AND UNIVERSAL DETERMINATION TO GET RID OF THE STAIN OF HAM. We can give them leave to wander from Liberia into the interior, and settle; we can land them in Egypt; on the Barbary Coasts; and they can find employment from the kings of all these countries. If all Africa is too warlike and too effervescent in robberies—that is the predominant characteristic of negroes—of twice fallen men, and we cannot help that. Even, it may be safely affirmed, that in putting our negroes into Africa, they will find their congenial element in the turmoils of that country, for it is ever the predilection of that race for violence and carnage, though carried on in so many petty and ceaseless compasses of country. Not with the far-fetched stride and wide plans of a Napoleon—who himself was a disgrace to our nature—but in the petty broils of so many small communities, carrying death every where, and unceasing from immemorial time: giving the lie to Homer's assertion "of harmless Ethiopians."

To Mr. Dew's last position, of the spirit of liberty being in the slave-holding countries, stronger than in the non-slaveholding; I give a flat, a very flat trumpet-tongued denial! It is thorough falsity, in total and in detail. And I shall prove its barefaced vacuity of truth. Does the spirit of liberty glow brighter in Virginia, in the most densely negro inhabited regions, in the white man's breast, than it does in New-York? Do the South Carolinians worship more sedulously at liberty's altar, than the freemen of New Hampshire? Is a nabob in Louisiana, without selfish partiality, a better lover of freedom among the whites of all the earth, than is a wealthy land-

lord of Vermont? Who believes so? no one! save the old red nahob himself. The spirit of primogeniture yet glows in Virginia, unknown in New-York! The pride of oligarchic birth, connexions and emotions, yet remains of magical virtue in South Carolina, and unfelt in New-Hampshire! The haughty, imbecile, but opulent Louisianian, would scorn to see himself addressed familiarly by a peasant in Louisiana—would scold to see the peasant's wife from her log cabin, visit his silken and gauze dressed wife, in any colour than as a whining mendicant, with "Mistress and Master" full oft pronounced to him or her, with a most torturous and abject habit of deference, and reverence, throughout. This system of operations between neighbour and neighbour is literally unknown on the mountains, or in the vallies of romantic and picturesque Vermont. The spirit of liberty in the South, alluded to by Mr. Dew, is that boisterous, duel-fighting, and volatile spirit, which is at any rate remote from calling the white peasant a brother; though the epithet of "uncle and-daddy" is usually applied to almost every old negro on the plantations, (I beg pardon from the Planters for this *defacto* allusion. I must combat Professor Dew as fearlessly as he himself combats; or our weapons, on my part, will not be equal.) Whenever a political meeting takes place, the term "fellow citizens" is frequent in the lips of aristocratic lawyers, and high bred gentlemen *Candidates*, or so so. But those same utterers of "fellow citizens" have no idea of eating any where with said fellow citizens, except at a barbecue. They would take it as high misdemeanor for a poverty stricken "fellow citizen" to intrude without urgent business upon the japanned and varnished seclusion of their domicils.

Mr. Dew alludes to the shaking of hands. A peer may shake hands with his hanger on, without intending any further concession to the "spirit of liberty." The masters of the south often shake hands with their black servants. And if that amounts to any sacrifice on liberty, all the negroes would be free, as they have all shaken hands with their masters on divers occasions.

Let it be remembered, that a system of slavery, tolerated

in either aspect, such as of having a king, or of having a slave, (both the Nimrodian—the Gog and Magog example,) may serve to some degree at *any rate*, to injure the spirit or love of pure liberty, in the tolerationists of such either systems of unnaturality. It was not a design of God to make one man master over, or another man servant to, his fellow man. It was not the order to exist among white men. It is the example of Cain, and of Ham. The example of Ham's son, Nimrod, has, as I have said, produced the deplorable condition of the European white commons, or vassalage. The monarchies of Europe are monstrous offsprings of Moloch—and the battles that have been fought to retain or gain crowns—the sacrifices on his horrid altar! They must be put down by all means; unlike the Chorassan Bonaparte, either by some moral change in European minds—some conscientious relentive in king's—or some mighty moral and physical revolution! The stain of Ham must no longer delude and curse Europe. The offspring of Babylon must be buried under a Pelion and an Ossa! Europe must be free—and America also free from a stain, too ignoble and debased, to be good freemen—too prone to riots, turbulance and robberies, to be permitted to remain as free in our country; and too indicative and incentive to a loss of our spirit of liberty, while we retain them with us even as slaves or bondmen. Having done with Professor Thomas R. Dew, I bid him farewell!—and now enter upon an analysis and synthesis of the habits of the African race, so far as I have been enabled to judge by observation of those in the South; and of the future consequence resulting from retaining them forever.

What is the peculiar habit of the negroes that can serve as a type of the whole race with many exceptions? Their uniform character is that of men fallen lower than the white man; of proverbial ignorance; subject to passions strictly brutal; without moral observance, except where urged by fear to conform to rules of moral conduct—apt to disregard chastity—lewd in the last degree—lovers of obscene language—obscene jests—unthinking starers at every passing object—and scoffers at every moral action where the person is poor, or a hater of

their tribe. Great veneration for the wealthy, and nicely and richly clad—equal contempt for such as appear poor—especially poor white strangers. *This I speak from experience.* Then the pretended affection of negroes for the whites, amount to nothing from the heart. The negro, with all his brutal propensities, would be your slave and fawn on you; would seem to love you like a dog, while he hates all beside, or like the "Daunian Dogs," bark at all men except their master. He has no apparent principle, that shows the soul of a noble man—he would be content to remain forever as he is, with no aspiration to virtue, if you allow him to have his animal appetites satiated. This is the very picture of one that little deserves the title of man. It is hoggish! His bent of genius are vicious, his inclination humourous or funny, with now and then starts of mischief, prognostic of still greater mischief, if the cow-hide does not operate on his fear.

Their lewdness or fornication is extreme, and appalling. Whether arising from their condition or from their propensities, I can say either; but it is from both. Here, with respect to the Southern slaves, is African savageism and polygamy personified. Masters purchasing slaves in detached gangs, and moving them about, often separate pairs that live together, and sunder male from female, and wherever he stops or remains stationary, on a distant or near plantation, his negro man selects another wench, his wench takes another man, and they live together as if married, while their former partner, or numerous former partners, remain alive, and clubbing with others. Now this is one universal fornication, adultery, and polygamy. The sanctity of marriage is nothing with them. And even where a negro has a present wife he would commit adultery with as little remorse as he barbecues a pig! Therefore the negroes are almost universally illegitimates. A white man marrying two wives would be punished at the South. But with regard to negroes, this punishment is a nullity, and that race may confidently be pronounced whoremongers.

This whoremongering system, then, exerts a most demoralizing influence on the whites. Philosophers have invariably said, that mankind take a tingue from surrounding objects—

and that in early life the character of the future man and woman is fixed, as with a magic stamp. What then should be fancied of the character of any people living on remote plantations with a gang of negroes; shut out from white society a good space of time; and where, also, brutish and obscene negro girls are entrusted with the nursery of children!! An appalling fancy. After education can ill rectify errors, instilled into the first conception of a little child. And such a child, growing up with an understanding of the meaning of every billingsgate slang, and a thousand more obscene African epithets, and with love for negroes implanted in childhood, and growing with its growth, and strengthening with its strength, and becoming in its turn a parent, and putting his or her own child to the same routine of negro-girl-nursery, to which he or she had been subject, would give the reader some idea of the moral and deep laid depravity of many a Southern family! Which neither all the admonitions of the pedagogue, nor religious lectures of the preacher, can alter for the best

This is an awful picture, but a true one. The apparent hot and easily excited temperament of Southern statesmen, and Southern midshipmen, students and cadets, are but effects of a misguided infantile management. The "half horse and half alligator" braggadocio of Kentucky—is the same. The loud rant of Nullifiers, predicting disunion or an Aceldama, are but like effects. And the ease with which negro wenches would part with chastity, operating as inducements on men, put in early age to a negro nursery, in thousands of instances with ignorant mothers careless of juvenile virtue, and even negligent to correct, from time to time, contaminations in their children, living and raised upon isolated plantations, cause such men to the commission of numberless fornications, of which innumerable mulattoes testify! Indeed, a whole slave-holding region, where negroes are fostered, and treated well or badly, is in the eye of Heaven a gross expanse of putrid iniquity, more in the negroes themselves than in the whites. What patriot having the fear of God in his soul—what statesman—what planter—what enlightened mechanic, fearing God and venerating virtue, can wish the negroes to remain in Ame-

rica? Here is a place where infidel atheists may revel in all their horrible and satiated phantasy, in wishing the negroes forever here. Here the lover of only brutal propensities, may find his ephemereal paradise. There is talk enough in the south against northern negro amalgamation. I too, with the southern public, abhor northern negro amalgamation; but, brethren of the south! look at yourselves; whence so many mulattoes? You now see that you yourselves tolerate among you, a species of amalgamation confined to the white males, which, in my eyes, is scarcely less to be abhorred and rebuked than the negro amalgamation at the north with white females. The moral influence of this example is to increase the callousness of the whites to virtue, and hence, how numerous in our country are illegitimate white children.

The demoralizing influence of keeping negroes is of another type, also, but as synonimous in infamy with lasciviousness. This type is bullyism and blackguardism! Scenes of violence not always connected with drunkenness, and even remote from grog shops, prevail in all countries where negroes are kept in numbers. The negroes themselves do not show universal violence, because they are kept in check in public places, and any where else—but every plantation can exhibit the prevailing love of the blacks, in seclusion and secrecy, for riots and disorder. But in public assemblies, in a dense plantation neighbourhood, or where most of the people are large planters—there violence will happen—there quarrelling will prevail—there sometimes, and often in some cases, the farce is closed in a tragedy of murder! Let any public statesman of the south recollect how many cases of murder or manslaughter have occurred there, noticed in public gazettes, or unnoticed, for the last ten years—and of these, how many took place on a dispute concerning property in negroes, and he will find an enormous number in the south, that is without precedence in the north, where the population is four times as much as in the south! New Hampshire has a free white population more in number, or equal to the whole white and coloured inhabitants of South Carolina, put together. In New Hampshire, then, let our statesmen examine the records

of the Justiciary Courts—the proclamations of Governors for the last ten years; and note down the amount of murders and manslaughetrs. After this, let our statesmen examine the records of courts in South Carolina, the proclamations gubernatorial, and count down the number of murders and manslaughters. After so doing, let our statesmen contrast the opposite numbers, and look at the result! Let him contrast, in this way, Pennsylvania with Virginia; Massachusetts with Kentucky; Connecticut with Georgia!!! Can you refer to the frigidity of northern climate and the sultry climate of the south, as an explanation? I accept no such explanation. It will not meet. The south of France is as peaceable as the north of France, and murders are as frequent in Belgium as in Austria. The climate has nothing to do with your baser passions; the influence is from your negroes. It is imperceptible, but satanic; unseen, but felt. It apparently seems to come from the white man's bad heart alone, but is the consequence, as certain as day, of a misplaced nursery and a companionship with negroes on plantations, where interchanges of opinion occur, much to the warping of one white man's feelings against another. The negro can do nothing offensively without a fear of punishment, but at home, unseen by any white human eye but your own and your family's, he can poison your heart against your neighbour, he can infuse into your veins a fell and Cainish spirit. And you give (in spite of strong statutes,) vent to feelings thus infused, and thus nourished, on the court ground, the muster ground, &c.

Hence there exist so many enmities between neighbour and neighbour in our slave holding states; greater in proportion to the density of a negro population; and greater, also, in such parts of a state where the counties are full of negroes! Other, imperceptible concomitant causes, connected with keeping the negroes, may have tended to the increase of every crime and the continuance of deadly enmity. The south exhibits much of the petty feuds and malice of Africa! The cause and consequence can be metaphysically shown, in bold sunbeamy colours of truth. But the unlettered and the indolent can view the consequences every day, and find in my words the

cause. I am unerring in this remarkable illustration. Of all the cities in the Union from the river St. Lawrence, to the western confines of Louisiana, which one or member contains the most violence, and withal, the strongest police? New Orleans! There combats, duels, are said to be daily, at any rate weekly! New-York, with a population nearly five times as great as New-Orleans, is comparatively a peaceable place; Philadelphia is the same. But Boston, freer from negroes than both New-York and Philadelphia, is more peaceable than Baltimore, while Baltimore, freer from negroes than New-Orleans, is more orderly than the latter. Between Boston and Charleston, how stands it? Boston is larger than Charleston, has more people; but confusion reigns more powerfully in Charleston. In New Orleans and Charleston, a very strong and watchful police, with branching patrols in all directions, are ever and constantly alert to arrest the slightest disorder. But there disorder will reign in all its hideousness; and the cities of Boston, Cincinnatti, and Pittsburg, almost without any watch, are after all, the most peaceable and orderly in the Union, of the size. Had New-York, been but free from coloured people, how peaceful would she be! what a saving to her people in expense of a police! Had Philadelphia—ditto! But New-York, not being so overstocked as Charleston and New Orleans, leaves some difference to her credit. Still she is quite lamentably stocked, and hence her violent reputation throughout our Union. What class of persons pester her people most with larceny and riots? Let facts speak.

New Orleans and Charleston, with other sea-port towns, along the Atlantic and the Mexican gulf; overpopulous with the savage progeny of the savages of Guinea—are literal places to inspect the influence of negroes on the moral character of the white people. Were the negroes free, they might infinitely increase the demoralization: but as slaves they still exert influence enough on those who spend among them their lives, (though they *affect* a scorn for the negroes,) to render their presence a curse to our country; and that same trouble cannot be remedied, except by a sudden and efficient expulsion.

The white man who was all his early days among brutal negroes, whose parents left him to their ignominious guidance; who, after going awhile to school is glad to quit the hated place, and greet again like brothers the ebon band on the plantation; who was trained by some large negro, for whom the youth has obdurate predilection, to fight every other passing little white boy, and whip him too; who is fondled and lauded for bloodying a nose in an opposite white boy; who early at the age of puberty is placed to the overseeing of the ebon gang at labour, is himself a negro in heart, and a monster in reality. With power, in public, such a fellow would prove a Carracalla or a Nero! But with a private power over negroes only, he would put to practice lessons taught him by those same negroes, when young; he would be a personification of brutal passion; and would brutally and malignantly whip often said teaching negroes; and if entered into society, would show the negro in his deeds. Cowardly, he would endeavour to hurt in slander; and that found out to his cost, he would play the bully with all the feelings of a scoundrel, and without pity or mercy, act the petty tyrant as far as he can do so with whole bones. If entrusted as a gaoler, as a turnkey in a state penitentiary, as a keeper of the sick, or as a keeper in a lunatic asylum, with certain discretionary powers, he would play the devil incarnate, and with his speech tell numberless and foolish lies to justify his petty tyranny. Such I know by experience, and observation.

Such is the man wholly given up to negro tuition! And many a one of this desperado kind, I fear, is in this country. In some cases, more than one such bully of the last degree of villainy is in a village. Men of more palliative characters, but subject in some measure to the influence, that I here repudiate and abhor, are found in numbers in every part of the slavery region; or of a free negro fostering or tolerating country. Discontent in politics, a restless love of change, numerous balls, parties of pleasure, and every variety of fashion and art, is tried to do away the ennui, which idleness from want of employment, brings on them; or, with which a compunction of conscience harrasses them. Of all white men,

I verily believe, under God's mercy, the wealthy planter of the South or of any country with a gang of hundreds or thousands of Africa's people around him, is in himself, his family, his all, the most miserable object on earth, except the twice fallen negroes. In vain he looks on his great mass of solid gold, and imagines himself happy! He cannot remain at home and look into himself; 'tis too appalling, and he forthwith hurries to the party, to his neighbours, to drown his soul in the bowl and while away the spirit with conversations; he travels far and wide; he rushes to the election ground, and transforming his trouble into a burden from the *slandered Tariff*, he pours out his bile in denouncing Federal encroachments; he rants about Indian Lands; he laughs, he jokes, he swears, he stamps with all the fury and hallucination of one done to pieces by his mode of living, with a sort of people around him, through whose hands and views, his very blood and flesh in his food had passed before he could take the sensual comfort! Poor man! Even thou now cursedst me long and loud for telling thee of thy troubles; may God, in his infinite mercy rescue thee from thy folly, and deliver me from thy murderous intent!

That the influence of negroes on the land is deleterious, no one can deny: at least no one in his senses that has any care for the good of our institutions. The mere miser, the man of mere business; the labourer who has no time to examine for himself; the bully; the blackguard who wallows ever in negroes society; the meanest white folks of the land, the rogues, the brothel keepers, the continual jester, and the continual cherisher of malice, these alone, scattered all over our country, but more especially south of the Potomac; these alone, will form a solid phalanx of uncompromising dissentients from my creed! The wise, the good, the pious, the moral of the land—from these I have nothing to fear. I should be put upon my guard by a Pygmalion, but from a Zeno I have nothing to apprehend. The honest, hard handed, self working and self thinking yeomanry of our land, may well be called in conjunction with many good planters, farmers, merchants, and mechanics, who believe or show me christian toleration, the chosen of the country. From such the republic has much to hope, whenever

these men would, in the spirit of benevolence, but more of anxious inquiry, read carefully, and studiously reflect and meditate on my exposition. The world is a dark avenue of critical emergencies—truth is not ever with men free from errors: if one great effort is made to brush away the dust of error, good men will support the Pioneer of truth, until the broad and everlasting—the ever blessed and glad beams of truth, unscaled of error's bark, burst forth as eternal as paradise. THE LORD IS FOREVER GOOD TO US. *We ourselves in ignorant and sordid ancestors, have entailed on our country troubles from which I believe God himself wills us to be free.*

My ingenuous and acute opponents, in trying to confute my premises, may refer my attention, or the public's attention, to the following feeble positions:

1st. Why is all South America so full of broils and turmoils—having no slaves except in Brazils?

2d. Why are Indians so warlike, so unpeaceable, without knowledge of negroes?

3d. Why is Europe so warlike from the remotest eras?

4th. Why was Greece, Persia, and Rome, so belligerent?

5th. Why was, and what impelled the destructive ball of the French Revolution?

6th. What impelled Charles the 12th of Sweden, and the Russian Autocrat, to deeds of war?

Now these so apparent mountainous obstacles, perpendicular and insurmountable to other eyes than MINE, may discourage any other writer but a profound thinker. I am not at all discouraged. Every one of said positions I can immediately refute.

It is indispensable to offer a few preliminary remarks on the order of morality from the creation. By this the direct answer, refutative of positions replete with sophistry, can be forthwith extended. I have in the beginning of this book, exhibited the fatal error which in kingcraft emanated from Nimrod. This example is a negro example, and in morality it matters little whether you take the negroes themselves, or follow their precepts or examples. It was intended in the creation to have mankind a moral and orderly rank of beings; and *piety* was to be the precedent guide for all moral actions. Satan, for our

globe, however, frustrated the plans of the ALL WISE, through the agency of man, made a free agent. The AllW ise, is now bringing our earthly generations back to primal piety and morality. This endeavour is based on the principle of keeping man as near as possible in the state of unfallen innocence. If this is gained to a certain good degree, then religion finds for all a Saviour, through whose merits the disastrous effects of the disobedience in Eden is forever taken away in death. And those sealed with forgiveness in death, will experience a quickening revivification in perfect innocence and perfect bliss.

Howbeit all nations have not kept the standard of original innocence in view. Man has been his own cruel enemy! Man has gladdened the malicious rage of Satan! Man has forgotten and forsaken his best, his greatest, his only true FRIEND! The dominant feelings of man, is, I fear, either deism or atheism. In this character the certain, unlooked for deluge swallowed them up, finally! Sin, however, survived the deluge. That dark and peculiar stain of Cain, the first born on earth of Satan, revived in Ham, and lives yet in his *non descript*, curious, black progeny. The invention of an universal curse to the men of this planet—*kingcraft*—arose in Nimrod. God, was again forgotten. Yes! the mercy in the skies was no longer remembered! Like some gigantic negro, attracting by his buffoonery and legerdemain, children and boys around him, and keeping their hearts with nuts, and tales of *hunting* and swimming, Nimrod stood up at Babel, and like a man of the earth, *Earthy*, turned completely all attention to the building of a tower; in reality a defiance to the Omnipotent!!! The rites of Nimrod and his brother crew, then like the Eleusinian rites of free masonry, (I mean only *hidden*, like masonry) became the *science* which was first methodically taught all men, as well white as tawny, and tawny as black; and Nimrod's capacity as an overseer and master, that is, a *king*—was well calculat edto infuse such an admiration into men, for kingly honours, as to make his *initiated* the most determined to fan and keep alive forever, the fire of monarchy. Surprised at Babel, in a confusion of languages, the builders forget their usual common tongue, but in the wrath of God not the Satanic ex-

ample of Nimrod, the negro king. Men scattered. The negroes, original instigators to the Babel building, remained mostly there, or went to the fertile plains of Egypt, and thence peopled Africa. The better men moved far away from society that had caused them so much evil, and peopled the regions of Asia and Europe. But the detachments may not have been complete; white men remained about Africa, to dwell in Babylon, Nineveh, Tyre, Sodom and Gomorah, in company with the children of Ham.

The Nimrodian science was too ostentatious—too august—too seductive to the strong and able, in any part of the human family, whom, though children of Japhet and Shem, of blessed memory, had yet the poison of Satan rankling in their veins, though not to the degree of the children of Ham! They practised on the horrible government, the system of which had its foundation amid the horrors of Babel. They constructed monarchies; and we behold them now suffering, as if they had negroes around them. Kings arose in horrid majesty, in seductive beauty, in false grandeur, in amazing military pageancy; and for crowns, and for spite, killed in battles their brothers, each other's subjects, by the infinite wholesale. The passions of men in power, unchecked by any law, had free impulse. Their menial brethren groaned in oppression, or alleviated their troubles, either by a fawning sycophancy, or by bloody rebellions. Government being on basis of the Nimrodian, social life took such a basis, though in a circumscribed compass—and hence so many petty tyrants—so much strife and bickering in all Europe! Here the positions concerning Europe, Persia, Rome, and Greece, are answered. I now speak of South America and the Indians.

Of South America, now, in Brazilians, importing negroes by the hundred thousands—where all Columbia, Peru, and Chili, and others, with North American Mexico, are replete with Africans, nothing need be said! Of the Indians much may be said. They exhibit a noble, manly spirit—a hospitality from the heart, and not as in our slaves, to while away ennui! But they practice in the Nimrodic theory! They, however, are in utter ignorance of all lights of civiliza-

tion, which the Africans have in copious streams, but as copiously neglected. The Indians are not, however, such exterminating warriors, as some historians say. Their wars are petty boundary disputes, and soon over. Their slain are few; and they are truly a race, having the spirit of the white man throughout. They, like the Calmuk Tartars, rove about without settled habitation; though in Mexico and Peru, greater civilization can be accounted of them. Give them civilization, remote from the grog selling haunts of negro masters, and you will soon see a population of worthy freemen; far better citizens than you can make from the negroes.

I shall make up my facts with another more potent in the energy of truth. I have affirmed that negroes influence some way, violence and crime; that where they *are dense, there* crime and ill-nature abound. And I now ask; how many piratic vessels have been seen without a negro or mulatto on board? And in what country, and about what neighbourhood, does piracy abound; and in what coast find refuge? On the whole African Mediterranean coast, manned by a mixture of African and white blood—moors; and on the seas and shores of the West Indies, manned by ill-educated negro loving Spaniards, and mulattoes or blacks. Had it not been for the naval armament of all nations, that, stationed in those seas, exerts a watchful guardianship over the interests and lives of trading companies, the whole Mediterranean and West-Indian seas, would be alive with pirates; and so swarmed with the *lessons of the negroes*, that none could arrest them without a full fleet. Such is the effect of negro influence on white society. Even in Africa the confused criminality is full—no traveller can explore Ethiopia—the Nile until lately was an enigma—and a discoverer of its course has immolated himself to his love of African society; for be it known the winning smile of a negro or negress, conceals a viper under its viel! Lander called them amiable! and to that amiability he is fallen a victim. No preacher can teach christianity there—the climate is a small bar, but the malice of the negroes the largest obstacle. A long line of clergymen and travellers have died in Africa, by the cunning and violence of the negroes. Mungo

Park loved the "*amiable*" negroos,—himself and his son, both, at different times, have died by African malice; according to the best authorities. Of Mungo Park, authorities are contradictory. But without contradiction, authority, undoubted, can be given, to testify the negro butchery of many travellers and clergymen. Ask a Missionary to traverse Benin, Congo, Guinea, and the interior of Africa, and he will tell his apprehension of extraordinary difficulties, and his liability to encounter unforeseen death. Ask him to go to Persia, to Turkey, to prejudiced Turkey, highly inimical to all religions save Mahomet's; to China, to Tartary, to India, and he is ready to go any day! Ask him to preach to the Indians, to the fierce, the terrible Indians; the murderous, the malicious, the wild Indians—the Indian, fierce as an army of panthers, and cruel as any wolf—cannibals and war lovers (so says scandalous history, partial rather to negroes, whom she calls barbarians; but the Indians, *savages!*); and the missionary of the gospel will venture through trackless forests, to greet the children of the woods; and be hospitably treated and unmolested. Lewis, Clarke, and Long, can testify to this. The Indian country has often been traversed, and its face and aspects narrated to a mass—while such, even to this day, cannot be said of the negro interior part of Africa.

The physical injury which our countrymen suffer from their being kept here, is another of the troublous *line*, I am descanting upon. We know that the south, as at present cultivated by the negroes, is fast breaking up into gullies, and fast wearing down to land of a poor quality. The primeval forests with rich lands, have given way to the red clay grounds, on which a very scanty vegetation can be reared. And planters, after so wearing out the lands, instead of trying to bring it back to a state of cultivation, move away and leaves the greater part of the old states in sufferance and penalty. Such is the fact concerning Georgia and the Carolinas. Kentucky is full of gullies—Tennessee in proportion. The ignorance of agriculture, in men managing large estates; the constant propelling lever of emigration; the high pressure distraction of political matters; and reckless mode of negro cultivation; all

combined, present a state of things truly distracting to the south; more so, than all tariff laws or policies.

But the physical injury remains not alone in the soil. The poor of our country suffer the pernicious effects of the system of slavery. As in a moral light, a contamination is disseminated from a negro to a white man, and from said white man to another white man, who has no dealing with the blacks; (which well accounts for the evil passions of such poor as have no slaves in the south,) so in a physical view, while a planter keeps negroes, and loves his poor neighbours the less for it, he would not sell any part in separate parcels, of his extensive estates to the said poor. His proverbial motto is, to sell "*all or none!*" The poor yeoman *cannot* buy *all*, therefore he *can* have *none!* The hope of the poor, whose lands are worn out from long and constant tillage—exhausted for want of manure, and the science necessary to agriculturists—is to move away to western forests, and hence the constant tide of western emigration, which many of these very nahobs deplore! They deplore what they were instrumental in effecting! The wealthy, therefore, retaining vast tracts of fertile land, the major portion yet in timber, like the dog in the manger, will neither clear this forest themselves, nor let it be cleared by selling it to the poor! If the poor cannot buy all, the rich planter cares not for it! His negroes are his support, and he has no dependency on his penurious neighbours. He feels himself the slightest want of the money of the poor, in exchange for an acre out of his ten thousand acres. Hence this policy of the wealthy is in effect to increase the emigration of the "bone and sinew" from the Carolinas and Georgia. Indeed, the richest tracts of lands, and even lands without culture, in primary forests—and long uncultivated, and apparently forever debarred cultivation, remain in the power of the rich planters—monuments of the perniciousness of their slave-polity.

And, another picture. The wealthy planter, engrossing the best lands—bringing to the aid of the cultivation of a part of said lands, all the intelligence of journals devoted to agriculture—with which his poverty neighbours is not conversant—and having his products abundant, and stock of divers

cattle many, is able, and very well does, feed his black moors with the fatness of the land in abundance. His poor neighbours, that remain in the old states—cultivating a spare vegetation from exhausted grounds—having a few very emaciated cattle, or none; and feeding himself and family poorly and thinly; lives in his *own country* a thousand times worser for food and comfort, than the negroes of the opulent nabob. Even said nabob is sometimes himself a thin, emaciated man, eating but sparely; and then what does the whole range of his vigorous corn, fine cattle, and fat hogs come to? Why they but feed the negroes! and this is the place only to fatten negroes, to the detriment of the white poor man! Miserable planters, you are your country's greatest deterioration! you feed and fatten negroes on the best lands—you bring your stores of science to better their physical condition—you make them live a laughing life of physical paradise, all to little purpose to yourself, and pale sick family; and to the injury and derogation of your poor neighbours—of those neighbours on whom you rely in danger, to rescue you from the insurrection of the very negroes that you so feed high and pamper!!!

This south is, with a few severe exceptions, the peculiar home of the negroes. More the paradise of the negroes, than of the penurious "bone and sinew;" and if the present aspect of things continue, none but rich men and negroes may remain of the unemigrated. The hardy and lusty negro, kept constantly at labour, that is similar to him to *recreation*, and the hardy wenches kept in the same line; well doctored in sickness; well fed to robust fatness; live in a state of physical satisfaction, far better than the pinching condition of the white peasant; who, as I said, froma scanty soil, draws a scanty supply of food, and feeds and lives hard! No lover of his poor countrymen can like to contemplate this picture. No lover of his country can hate or disregard his poor countrymen, who are the most numerous body of the people. He is no patriot then, who, notwithstanding his profession, neglects to consider it best to attend to the well-being of the honest yeomanry. Our country, is a trite word—our countrymen is the most appropriate.

These hardy and robust negroes are now stronger than the miserable captives from Africa, their ancestors. They grow gradually stronger and comelier; and in about a century or two hence, they may, by so much exercise in both sexes, and such good and constant food, become much stronger than they now are—and fit for the work of carnage and insurrection, if slaves: and for comeliness and vigour, for speedy amalgamation with our sons and daughters, if free! To just such a state of things, would the tenacious holding of negroes come at last, if cupidity, stupidity, interests, and folly, prevail in our country to neglect my warning.

Living so long, and so much without labour, the sons and daughters of planters are getting feebler and feebler every generation, until at last they shall terminate in rank imbecility, or a lethargy and impotence of body and mind. Our vigorous ancestors from Europe, are no longer seen in the dwindled and effeminate persons of their great grand-children. Fire arms in this feeble future generation, can little countervail to resist or repel—or carry by assault—the violent onset of desperate and hardy negroes, and to take them prisoners.

The Lacedæmonians, while following the laborious plan of Lycurgus, were mighty men; they, after a while, became by inertion, quite unable to resist Rome. The Romans were able champions for their city, until they trusted rather too much to slaves, and became puerile under the Emperors.

This picture is by no means edifying to the heart, or bright to the conception of any reflective and considerate American patriot. Any one claiming a patriot's name, and who is of common conception—weak sympathy with me in this cause of ready expulsion; and careless of the state of coming things, is about as worthy of that title, as a boar ravaging a garden, is worthy to be called its guardian! What, I inquire, will eventuate from our planter-policy to this republic, in future times? The physical resource of our southern and western "bone and sinew," is swallowed up in a great measure, by this slavery toleration! The only vigour and hope of the poor white man—his real independence—is in the north and north-west! The strongest hope of America is there also.

On the contrary, the whole slavery country is little valuable, when the mass of injury eventuating from her peculiar habits and organization is considered. Even were the south to send fifty times as much into the National Treasury, the value ought to be estimated in a vulgar satisfaction of brutal sensuality: but in a moral, a bright above earthly consideration, the whole south, in many views, may be likened to a desert waste; with a great many exceptionary cases, but which are too few, considered with the mass, to rescue our moral reputation from degradation. There are indeed many bright moral characters in the negro holding south. But the contrary is prodigious! Fellow citizens of the south! I must not, I will not flatter you! My aim is a great moral reformation, and much physical improvement of my countrymen: this I cannot do, if I flatter, and appear afraid to offend. No! the duty of a moral reformer, like a Luther, a Patrick Henry, an Erasmus, a Melancthon, a St. Paul, and a St. Peter, is to tell the truth fearlessly, be agonizing martyrdom the consequence. I now tell you the truth, my brethren, and bow to the will of Heaven, as to the disposal of my body in your hands. I tell you, you are doing a great erroneous thing! You are fostering the everlasting perdition of yourselves and your surrounding countrymen, in thus holding the Africans in our land, in whatever light or pretence! You are feeding—exercising—pampering—and elevating, gradually, the African race to a distinction in this country, which they can never attain in Africa. Their welfare, their bodily strength, their robust health, and their rapid breeding, as well as their giant growth, are ever dear to your hearts. You yearly see them increasing—you daily view their great muscularity—you frequently see them as fat as the white yeomanry are poor, and you rejoice at it: for you look on them as your property, and their increase as your increase; while in fact you are but sharpening the knife of your country's death—or feeding the venality of your own children's children corruption! You amass all the Indian's land for the purpose of fattening your negroes on them. You move about, and with ample funds, purchase the best lands—debar the poor from one acre—and, leaving

much in forests, and driving your poor white brethren into the swamps of Mississippi and Texas,—you set down a squad of negroes to cultivate the best corn, principally for themselves. By this means the negroes are made hearty and hardy to your satisfaction and gratification, until they shall so increase, and so find some emissary white man, to generalize them in the tented field, and soon after to amalgamate your blood into rascally mongrel mulattoes. God might deliver us into the hands of the blacks, when he becomes weary of our continued follies, which their presence foster, if we do not get rid of them; as he did old Israel to the Philistines. At any rate, when our country becomes densely populous, and emigration is checked by the redundancy of the population west of the Mississippi—then another system of farming will have to be adopted, to divide lands to every man. The poor will not allow you to keep such forests untenanted, and such large fields cultivated by a negro population. A partition of lands must be the order of the day. And then, your own interests clashing at that distant day with the needy state of the hungry yeomanry, you would be obliged to consent to a circumscription of plantations, or to fight a hazardous and bloody battle, to the edification of the negroes, who would avail of the weakness of the whites by their mutual murderous conflict, to establish another Hayti in this very country: or you will have to yield to necessity, and divide and sell your large estates into smaller estates; and then what is to be done with the funga negroes? Why, they will swarm as ants into every sanctuary—they will rob every exposed vestment of goods—they will cause us a multiplication of troublous devilries, which alas! then, is too hard to out-root: they will be too numerous then to send away: too numerous to send away, and our means then too inadequate. Your children of that distant day, will never bless your memory! They will curse in the bitterness of their hearts, your cupidity, and your horrible entailment of a negro population as property on them, which you fondly flatter yourselves is for their good, but really for their evil—which their curses will signify, ascending to Heaven, to blast the memory of ancestors so far gone in all

they disemploy white females—they fill the orphan and female benevolent asylums, with a population of needy whites, that but for them, had obtained good and lucrative situations. They insult at every step, a white man who doubts their virtues; they dispute the possession of chapels—they dispute other possessions—their habits, strongly tend to a loose lascivious behaviour—their presence, in every colour, is detrimental alike to the prosperity as to the peace of those cities, and disparaging to their morals.

In short, fellow citizens of the north! The springs of a brotherly love between man and man; the tender regard of friend for friend; that more pure and exalted esteem, which when once set in motion, between neighbour and neighbour, is a pledge of perpetual—of noble—of enduring attachment, and sacred principles of benevolence and justice; all these seem more powerfully to abide in the breasts and societies of the far isolated towns of the mountains and vallies, of Cincinnati, than of New-York and Philadelphia. The forms, and the elegancies of fashions—the etiquettes—the heartless etiquettes of life, seem in one universal line to pervade New-York, Philadelphia, Baltimore, Norfolk, Wilmington, Charleston, Savannah, Mobile, and to glow with more fervour in that vast sink of iniquity, New-Orleans! These are no solid, rocky basis, upon which to build up the external principles of pure amicity. Sordid calculations—a love of novelty—a spirit for society, may hold in unision any Tyre, and Nineveh—but the vestal purity of the heart, without motives of recreation or gain, is wanting. The whole seem to assimilate nearer to the negro habits, than to what may be properly named the white man's own custom. And such will be the general character of New-York and New-Orleans, while they remain as they are at present. This I most absolutely declare, and most unequivocally.

Fellow citizens of the north—can you, will you, condemn me, and still practice on the old system? Will you consider your white selves as the proper masters of the soil; eject the blacks from your boundaries—send them to *their own Africa*. To you, alone, belong the States; and the white people alone are the genuine sovereigns of the land, and government. Let

not the reprobative—the divine condemned negroes, fester your country to the evident disturbance of the heart, the head, and the external society of the inhabitants. Rise in your majesty, and frown the negro rats back to the limits of the tropics! Then will you become a great and a happy people; and in your happiness then, will never miss the company of the blacks. And if the south will follow your example, the moral revoveration of the white man, without a king and without a slave, and without a free negro, may rise in all the radiance of God's mercy. The soil from the Texas to Maine, alike on the sea-shore as on the mountains, will be kept in constant scientific cultivation, by a hardy and vigorous free yeomanry. The commerce of the land will flourish, as the gold fetching ships of Solomon; the manufactures will be in the most prosperous condition; the mechanic arts will move on in success with an irresistable impetus; industry and trade, of every sort, will raise their drooping heads, and contend in emulation for a mastery; which cannot but add to our power at home, and dignity abroad. And from Canada to Texas, and from the Atlantic to the Pacific, with a reservation for contented Indians, we shall all move and blend as one mighty band of peaceful American brothers.

I shall now conclude this laboured appellation to the people of the United States, by appealing to the Clergy of the land.

Gentlemen of the divine priesthood; I may have surprized you much in the remarks contained by this book. Remember, if so, that it is not always by your means alone that the God of our salvation worketh out the remarkable deliverance of his people from moral pollutions, and from physical death. Moses was no priest, but called of God from a shepherd life in the wilds of Midian. Jeremiah was not an educated priest; when God touched "Isaiah's hallowed lips with fire," he was not from among Levites; when God spake to Ezekiel among the captives, that prophet was above all priests, though not of the regular institution; Christ sent John the Baptist—the greatest man on earth, to testify to his coming, indeed of the priests' line—but Jesus himself called to the ministry, poor untutored Gallilean fishermen. St. Paul in like manner was

called. So then it is not always, that the best policy is conceived by the priesthood. God is the master of the universe; from an untutored peasant, he can raise up a greater man than any priest or pope in existence. And even so hath he done. Besides, though preachers, you cannot always expect, that the glory of the priesthood has always been the glory of the Lord. The oppositions of Luther and Calvin, of Knox and Wesley, to established governmentary priests, forbids a supposition that a preacher is immaculate and infallible. Even when we recollect that the Jesuits and the Popes instituted African slavery: the former in *suggesting*, and the latter in *granting* it: together with the toleration of kingcraft, so evident in the Roman see, we are disposed to look upon the Catholic churches, as about as fallible as other churches, where too much of the *human* mingle with the *divine*, and pollute the sanctuary. Then I should believe, every man has as much christian right as a regularly installed minister, to preach—to call to repentance—to pray with the people in public, as any other man, having passed through the process of ordination. The divine government on earth was certainly predestined to be of the Quaker system. Every man, of undoubted and sound moral habits, and true piety, could speak for the glory of God, as the prophets; and every man, that conceives any policy of importance to practice, like myself, may freely give his opinions. If the priesthood, then, in a case like mine, raise an universal denunciation against him, or fulminate anathemas against all joining the EXPULSION STANDARD, as they might, then it becomes my DUTY, to lecture this body on their own past uniform negligence of the most cardinal interests of the church.

This negligence has been pending, ever since the day African slavery was declared a trade. When it was arrested, many years had intervened to its continuance, before a clergyman raised his pulpit voice against the concern. Then the discontinuance of slavery became the watchword of one portion of the clergy, and its continuance the watchword of another. Even planters, are sometimes preachers. And many a clergyman is opposed to slavery, but fearful of pains and

penalties, if he speaks against it. Afraid of that martyrdom which the Lord commanded his disciples to dare and confront, rather than not tell the whole truth, on all subjects connected with the salvation of man—his morals and his piety. And are clergymen and all preachers not professed disciples, Apostles, and Evangelists of the Lord? And is not the pabulum of morality, the pillars of the arch of piety? And if then the pabulum of morality is so conservative and indispensable to genuine repentance, forgiveness, and eventually to a life of piety, how could clergymen neglect to take into consideration, the great drawback which a negro population exert on the morals of the country, and consecutively on the religion of the Saviour? Can you find a good christian in a bad moralist? Can you find a good moralist in a bad christian? Certainly not, in either case. RELIGION IS FAITH DEPENDENT ON PERFECT WORKS, AND WORKS DEPENDENT ON PERFECT FAITH.—When, then, you are afraid to denounce slave negroes in the south, and ashamed to fulminate against free negroes in the north, the *incentives*, as they are, to immorality; you are afraid, on the one hand, to suffer martyrdom for Christ's sake; and on the other, ashamed to labour *properly* for your divine master.

But supposing my positions be not violently opposed, and myself anathematized by clergymen: suppose they *seek truth* in a polite combat, on my arguments and illustrations, then it behoves me to assume a softer tone, and to speak in a spirit of christian philosophy.

The enquiry of the oppositionary clergymen, would be based upon two general positions, convertible into one.

The planter clergyman, would say:—prove the negroes were not intended for slaves (as Noah said), from the Old and New Testament.

The northern clergymen gives this:—exhibit from scripture, that negroes are a more reprobative race than other men in general.

My friend of the dark south—Did God say to Moses, at the deliverance of Israel from Egypt, that the people should keep servants? On the contrary, is it not the fault of Joshua, who,

without God's inspiration, made slaves of the cunning Gibeonites; predestined by God to death? Thou wouldst say—look at Noah's curse on Ham; at Abraham's and Isaac's great household of servants; at St. Paul's letter concerning Onesimus; at certain expressions concerning servants, from St. Peter; and after all, at Moses's laws about servants. Wouldst thou speak so learnedly, and with so much assurance, old man? Thy learning shall be confuted, and made evanescent, like a dream of the Mahomedan Houris—and thy assurance shall be battered to pieces.

Let us not look to what man has said, though an apostle or prophet; but to what God or Christ hath himself directly spoken. The curse of Noah is better observable in its operation; in the inability of negroes to come up to the standard of moral dignity, or of intelligence. They were not intended in the original will to dwell in our country—the tents of Japhet and Shem. They were reprobated by the Lord; and nothing but an utter and entire negligence of them, will ever answer to the moral foundation of true religion. They were marked to be forever separated from our people. And so it is that whenever white folks habituate themselves to the harbouring of this stained race, they suffer for it, in physical, moral, and religious views—in intelligence, also. But it is only in the capacity of servants, if among us, that negroes can ever live. Here, then, the remark of Noah according to its most sensible and genuine interpretation means, that the children of Ham should never thrive in this life, like the sons and daughters of Japhet, and Shem: that if they sojourn together, the Hamites shall not be fellow brethren with the Japhites and the Shemites, but serve as servants. This is the interpretation. How true to nature and to all history! But God has extended the curse on Ham to the most extreme limit. His crime, his folly—was dark and deadly; and the majesty of Heaven highly displeased at such a vice, after so many divine manifestations of vengeance against a like iniquity, among all, in the awful deluge. And all history proves that our holy God has separated the white and black races forever; the first to be the blessing, and the last the curse of the earth. It will not do for negroes to live

among white folks in any shape or sense. The evil of it is too intolerable! The white slave holder loves his negroes in proportion to his hatred of his white neighbours. "Where his treasure is, there is his heart." This is one of the various multifarious evils, which a mingling of the two extremes of human nature, produces. No pure, ever abiding, moral spirit, of undisguised friendship, can, in a state of this mingling, pervade society, with the vigour it does in better and unmixed communities. The white man, even the white bishop himself, bowing to the omnipotence of fate, *cannot love the negroes as brothers.* He can, however, by trying to love them, so distract his love for his own brethren, as have a termination in a species of misanthropy! The negroes cannot, and do not, *truly love* the white man. Their professions are evanescent emotions; and do not abide. For evidence of the correctness of this affirmation, look at the manners of this whole American nation. Let experience confirm me in my truths. Under the restraint of fear, the negroes exert a superfluity of cunning, to deceive and attain ulterior reputations, not intrinsic, however, in them. They try to please masters and mistresses, by all species of subterfuge, but directed rather by fear than affection. For instance, have they pious masters and mistresses, their pretended piety—somersets, cut at camp-meeting grounds, shouts and grave looks, all, are in general but cunning manifestations, to *worm* themselves into the esteem of said masters and mistresses. Upon the whole, do they not, where freedom is conceded to them, as in New-York, give never to be mistaken proofs of their deep and hidden hatred to white people? Did God, therefore, or did Noah intend that his filial and pious Japhet, and Shem, should be molested, teased, and worried with the accursed company of these most reprobate? Certainly not! in mercy to us, certainly No! And that it is impossible for a white man to love the negroes, let the slavery and exclusion of them from honours, testify! Fate is and ever will be a fiat—for fate is nothing but the will of the Lord, most High God.

As to the other testimony in favour of slavery: the Patriarchial under Abraham, &c. and the laws and regulations of

Messrs. Garrison and Lloyd, that they should be freed and elevated to all the privileges and emoluments of the whites, without a regard to "*caste*;" thou wilt be, inevitably, as certain as the sun shines in a cloudless sky, confounded in thy cogitations! The negroes cannot be freemen here with dignity, peace, and honour. They have generally more of the brutal, than manly properties. They are even slaves in freedom, because you cannot, nor can human laws controvert the prophecy of Noah. They, in any sense, are in large majorities the pest of white men. A few blacks indeed, may appear or be verily honest fellows, but too few in contrast with innumerable wicked fellows and wenches, that even these few best of them, cannot be allowed a perpetual receptacle in our country, as that may operate argumentatively to the continuance of the rest in this our country. But, my friend, thou lookest to the scripture for the elucidation of the disapprobation of God against the Africans. Shall I point you to a few chapters and verses, and wilt thou call upon thy acute and astute spirit of interpretation, to wile away the solid plain truths of the Bible, comprehensive to common, alike as to profound capacities? Thou mayest, but the wise and the good know better.

Thou wishest me to prove from Scripture, the negroes reprobation! Hast thou forgotten the sin of Ham—the curse on *him* and *his* alone—the rejection of Ishmael—the deliverance of Israel from Egypt, which was monitory, that a white man cannot well be enslaved by the tribe of Ham, or the mingled nations of either extremes—the destruction of Egypt's first born, and in the Red Sea, afterwards, of Pharaoh's host—the general, intended of the Lord, destruction of all Canaan—the negligence of Israel to annihilate all—and the upbraiding of the Angel in second chapter of Judges—the remarkable prophecy of the destruction of Africans in the prophecies, especially of *all Africa*, in the 30th CHAPTER OF EZEKIEL—the last verse of the last chapter of Zechariah, against the Canaanite,—the negro, on the millenium?—Upon the whole, spirit of that Sacred Oracle, throughout, against negroes or Africans. Did not Morse's Geography and Gazetteer, have a remark in allusion to

the Carthaganians, that they inscribed on a rock, of their having escaped the massacre of Canaan, calling Joshua a "notorious robber"—thus implicating the direct communication of the Canaanites, with their brother blacks or moors, in the African interior. And upon the whole, did CHRIST abrogate the denunciation of Noah—or nullify his *own*, long conceived rage against Ham, and his—for a gross iniquity;—which, considered in an enlightened view, was scarcely less gross than a second taking of the forbidden fruit; and, too, with eyes all open to the late punishment of the first iniquity! Is this iniquity palliated, gone down—forgiven—and mercy spoken to Africans, that in the loins of Ham derided and contemned the *visible wrath of God:* scoffed at their Father, God's own peculiar friend, mid surrounding apostacy and horrid impieties; and for whose sake alone was Ham, as good as dead, saved from a watery desolation! If God would kill all mankind and save Noah; would he ever pardon the person or children of the direct scoffer of Noah—for whose sake said person was saved in mercy from a most terrible destruction, of which said Ham had ample and most awful evidence? Never! How vain, then, for you to endeavour to elevate the *brute* to the dignity of *man*. How vain to elevate Satan to an Angel—the negro to society above his conception or capacity—to make Christ the Saviour of twice fallen men—when all who fell in Adam alone—not again deeper in Ham—can through Christ be made alive. With perhaps few exceptions.

The character, individual and general, of the negroes, in any part of the world, is exactly like the manifestation of Ham's. They would laugh, and report about all over their circuit of land, any foible that may expose the nakedness of the oldest white man. They would contemn any manifestation of superior love of white man for white man. They would stigmatize more than any other person, any man that takes a blow from another, and decline returning assault for assault, as cowards. While in fact, negroes themselves are the veriest cowards on earth—having the *will* to do all malicious deeds, but not commanding the *spirit*. They delight most in lascivious talk and obscene jests—this is their *universal cha-*

racteristic. In short they are perfect representations of the accursed Ham.

I perrorate this book, with blessing God, that he in mercy to the white people, and to myself, has so far supported me in producing a work, calculated to redeem our countrymen—to disenthral them of multiplied evils, of the *source* of which they have been too long ignorant. Men can make tolerable physical comforts, by negroes, to their bodies; but *moral beauty* never belonged to this race, and how can *religious.* They are too few in morals, too few and indistinct in *real religion;* and too many in exact opposition of principles or action. Their very sight is annoying to our eyes. Their very presence degrade the strong impulse of our moral feelings. Our religion with them is animal, more than spiritual. The ready—the funny laugh is ever bursting from their mouths—a laugh that imperceptibility operates on our solemn nerves as a knell to reasonable emotions, and as a neutralization of every deep thought, that requires the most serious consideration. While the blacks laugh from no motive of affection, but from the mere impulse of a jest—of the ridiculous, the ludicrous—imparting such a turn to every state in the Union that harbours them in large numbers—as if demonology was prevalent, and mystically wrought all.

God be thanked, that the day of moral regeneration cannot be distant. The Almighty be thanked, from our inmost souls, that he hath given oracles to us, which, if scrupulously regarded, philosophically studied, and religiously conformed to, would elevate us almost to Angelic perfection; would snatch the Khorassin veil from the brow of Ham—and point us to a first view of Babel—inhabited by negroes, mulattoes—and white men mingling in affinity—and conclude the whole, with the remarkable ultimate view of that Babylon, which the last book of the oracles of light and life denominate: "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH!"

Finally, our countrymen have to contend against two evils of great magnitude; either, and both of which, are death and misery; and either, and both of which, must at all events be

outrooted from our land ! Their action is imperceptible, and known only in effects. To the eyes they both appear *harmless and simple* – and in tendency, alone, they become horrid. We can never become happy Christians as a people, while they continue. They are negroes and intemperance ! if one, only, is gone, the victory is but half achieved ; and never complete, until both are completely gone.

POSTSCRIPT.

Since writing the above book, and on my way to New-York for its publication, I fell in with a book entitled, Discussions between Bachelor and Owen, on the authenticity of the Scriptures. In this and other publications, *Owen*, the infidel, has done what may render his case for Heaven utterly hopeless. He is so blasphemous, that none but a brother in disbelief can read his remarks, without feeling glad for himself, and thanking God, that he is not in the hopeless situation of this Atheist. In such a work, and no doubt in various others, Owen has advocated a species of whoremongery, or illicit sexual intercourse, without the preliminary, indispensable forms of marriage. A promiscuous or single connexion in "*Placements*" as he calls them, in defiance of all regular law, and in open contempt of the Bible—as if the happiness of nations hung upon *retrograding* from, instead of *approaching*, the "oracles of light and life !" The "bloody sunset" of the French Revolution, when under the auspices of infidels—its subsequent ministration to the pride and ambition of Napoleon Bonaparte, himself an *infidel* and fatalist—whom nothing could urge to spare the lives of the husbands and fathers of widows and orphans, save RELIGION, but *which he had not*—the horrid rites of paganism, and the corruptions of the uncivilized races of mankind—all these are unheeded by Owen, and he seeks, in total indifference to the best lights of any age, and the wisest moral code of laws, to accelerate the

ruin and desolation of humanity! It is well I did not, in this publication, pay any attention to infidel works—and I allude to Owen, merely to exhibit his character as a loud and long panegyric of the negroes. In alluding to "placements," Owen points, in a sort of diabolic triumph, to the fornications of the Haytians!

Now, the *placements*, or illicit concubinage of Hayti, which Robert Dale Owen felicitously says are ten to every legal marriage, and inculcated by the President and head men of the Haytians, by example—are but strong and thundering corroborations of the remarks of J. Jacobus Flournoy, about the negroes and mulattoes. Their genius aspires to criminal doings, and their propensities to iniquity. Behold Hayti!—They are again returned to pagan institutions—and such is ever the destination of the black race, without white guidance. Owen is not the only infidel writer that at once endeavours to desecrate the Bible, and elevate the negroes above their nature. He is not the only high priest of Atheism who curse religion, and bless the Africans! But blessed be the Author of our Divine, Holy Religion—it will pervade far and wide, until the whole earth be moralized to His Ordinances. Amen.

FINIS.

MUCH

PREFATORY DECLARATIONS,

TENDING

TO THROW FARTHER LIGHT UPON THE ANNEXED

SECOND EDITION

OF SCRIPTURAL EXAMINATION

INTO THE QUESTION

OF WHOM AND WHAT ARE

THE EVIL GENII,

OF THE OBJECTS PORTRAYED

BY THE

APOSTLE ST. JOHN.

BY JOHN J. FLOURNOY.

Believing the Bible I could not but believe the Revelations—and believing Revelations, I cannot believe white men, so dear and profitable to God, the worst of all, as certain Divines seem to have argued, in the strifes between the Protestants and Catholics, where they refer principally to white men.

ATHENS, GEO.

PRINTED FOR THE AUTHOR.

1838.

INTRODUCTION

To the Second Edition of the Doctrine of EXPULSION.

This volume was designed to do away certain misconceptions which exist between the Roman Catholic and the Protestant Churches, regarding the Beasts and Babylon of the Apocalypse. The two white Churches, through their authorities or Priests, have unhappily applied to each other, the persons and meaning of all these monsters. And growing fierce over the idea, that it is sinful and *unpardonable to love each other*!! the Catholics have almost always hated the Protestants, and have in turn received as free and hearty draughts of the like animosity from Protestant Zealots!! Thus *Christians* have *abhorred*, where they had better have LOVED EACH OTHER; and from misunderstandings, I think, too obvious to a plain comprehension of the Bible, and certainly unwarranted by its spirit: nor is any cause seen of a nature sufficiently vast to authorise so much overt variance in Christianity, at least, to the view of the CHRISTIAN PHILOSOPHER.*— And, I do not believe either church, the Beast "issuing from the bottomless pit," and "going into perdition:" nor that to love either sanctuary with pure devotion as Houses of Christ, will affix on any forehead the "mark of the beast," and render any person liable to perdition. My reasons for thus believing I shall proceed now to state at length.

It is, or *ought* to be well known to every Christian Minister of the mysteries of God, that the Revelations of St. John embrace a general history of the operations of the Good spirit, and the evil one, ever since the creation, and extended thence to the millenium, and final Judgement. Indeed the Apocalyptic Volume may be regarded as the preface of, or supplementary to the Mosaic history of the creation. The Revelations do not, as some short-sighted bishops and clergy have presumed, narrate only the things in the church, that would transpire from the date, alone, of the Christian era; but they take in a compass, as I have said, of the whole of the doings of Satan, from times long before Christ appeared. This I find out by the peculiar metaphors, metomymies, and figures of the book of the Apocalypse. "A *star* fell from Heaven," saith the Apostle under inspiration, "and to *him*, was given the key of the

*The highest title to which the author aspires.

bottomless pit." What now does this imply, but the fall of Satan long before our Earth was created, or Adam and Eve cheated out of Paradise. And this fallen star or Angel, opened the unfathomable abysm of sin, and thence there issued "smoke and thick darkness," which overshadowing the Earth, blinded men and deceived them to the commission of atrocities. Here now, then, is the literal picturing of the origin of all evil. And from out of this bottomless pit of sin and death, came the "Beast of seven heads, and ten horns," who received great authority from the Dragon," which preceded him, and which "Dragon" was the fallen star, first hinted at, who became loathsome and noxious when he plunged himself into the chaotic abysm, and returned again a serpent and Dragon, and brought up too, his own concocted assistant Beast. The armed men who issued out of the pit at the first opening, were too probably the men of Cain who, before the deluge, filled the Earth "with violence," but the Beast himself that came up out of this pit, and "shall go into perdition," too likely was Ham himself, and his heads and horns the influences of his power and sorceries.

That Ham was this Beast of "great authority," I think an examination of the New Testament, and accurate researches into antiquities, and the most ancient histories, will seldom fail of satisfying the most fastidious lover of the Africans. The ground-work of Religious Evil upon Earth, is and was, from all remote antiquity, PAGANISM:—of this History fixes the originality upon Ham, who caused himself to be adored in Egypt and Ethiopia, as *Osiris*. The ground-work too of the greatest and most tenacious of evils in politics and morality, is KINGCRAFT, and this institute is also fixed upon Ham and his grandson Nimrod, which latter too, was idolized at Babylon, and in Assyria, as Jupiter Belus.—(See Rollin's Ancient History.) To have a magic potency to infuse such love for Idolatry and Kingcraft in other and better men —to influence them by the gaudry glare of their display and their sorceries, to hold to these accursed systems, so long, is an inference well authorising us to charge Ham as that veritable Beast of "*great authority*" from Satan! He was doubtless a tool and minion of the Dragon's, taken and dipped into the bottomless abyss, covered with sin and brought up again to do evil for the devil.

There is now to me apparent that greater authority is given us from the Bible to suppose Ham and his progeny the evil monsters, than to suppose the not cursed catholic children of Japhet, the same. And, why? Because it is impossible that Christ would designate Japhet's posterity, who have benefitted the world so much, and who are the only men (white men) alive, who carry the Gospel abroad to the most distant regions; as, also, were the Apostles, and the Saviour himself white, as the vilest of creatures next to Satan; and have overslipped entirely the children of Ham, who are, and have been from the days of Noah, *corrupt* and *corrupting*, and *Africa always a land of savage murderers, and abominable whoremongers, difficult to reclaim and obstinately anti-christian*; tho' to them the Gospel was preached in Apostolic times, simulta-

neously with Europe; and which black race refused or neglected to profit by the good seed, there sown; while the Europeans took and profitted most happily by the heavenly sowing. For proof, hereof, consult Eusebius, and the Apostolic Fathers, of the first, second and third centuries of the Era of Christ.

Again, the wording of St. John, very forcibly reminds us of the simplicity of his allusions. He said "here is WISDOM. Let him that hath understanding *count the number of the Beast*; for it is the number of *a man.*" See Revelations, chapter 13: verse 18.—Here the application seems plainly to refer to a *single man,* as at the head of the Bestial corruptions of the Earth, which corruptions also went into the holy church. If it does not point directly to Ham, as that *man,* to whom can it point in Calender of the Roman church—St. Peter is said to be its head: it cannot point to him—nor to any one pope, as the first founder of the Romish frailties, which have resulted in process of time, from multitudes, and not simply from the original machinations of one: nor yet can it point to the whole body of the Pontiffs, as it alludes directly to "a man!"

Again, by hinting at "*sorceries*" in alluding to Babylon, that was the recapitulation of the whole vision, as far as evil extended, the Apostle said: "by thy (her) sorceries were all nations deceived." I now ask what is the signification of sorcery? What meaneth it? Wha tis sorcery? Why, *secret influence* that cometh from, no one knows whence! Secret urging to evil, secret binding to satan; to any *charm* or conjuration that operates with power to certain deeds on certain men! What better definition of the power in our country of the black race to stir us up and to engender BECAUSE OF THEM, political ferments and incessant interwranglings, between the various sections of this country? The sorcery is from the Devil, or in his hands. Ahriman or the spirit of darkness and evil uses the negroes for his influence, to plague America! On what topic does the nullifier, the Federalist, the anti-mason and mason, the tariffite and anti-tariffite, predict the destruction of our civil Union? SLAVERY!! On what item of political discussion, does the American become violent, and too apparently ready for "treason, stratagems and spoils?" SLAVERY!! But appearing so insignificant, how do they, the incentives, operate? By SORCERY! which is, in the hands of Satan, to produce the dismal effect!—Let but the instruments of his incantations be hence, and the power of the devil will, of course fall, in a *great measure* if not *entirely.*

Here is a definition of Ham, which none but he that is predetermined not to be convinced, or not to acknowledge it, can gainsay. But there are clergymen enough, who say that the Beast, and the Babylon together, denote Romanism and Catholicity. How so; since they are distinct and the horns of the Beast it is said "shall hate the whore (Babylon) and make her desolate." Revelations, chapter 17: verse 16. These horns I know are kingcraft, and they sit on or grow from Ham as their originators. If the Babylon

be Rome, then the Beast must be Ham; and the kings, his horns, warring against the whore, plainly gives the explication. But I do not suppose the Babylon, plainly denote Rome, any more than Old Babylon herself, or her *likeness* all the world over. For if we subscribe to the idea, that the Roman Catholic Church, is the Babylon, we should be at an utter loss to account for the preservation of the Bible, which her Monks and Friars had in their power, for the entire middle or dark ages. Yes, when the power of Rome fell into the hands of the Northmen, and when nearly all her teachers left the stage of existence, and none in Africa or Asia cared to keep the Bible entire, the Northern monks who became indoctrinated into Christianity by the remnant of the primitive tho' conquered Christians, who escaped the sword, took scrupulous care of, and kept the Bible unmutilated in their cloisters; where alone learning glimmered, when all space beside in Europe, was one Cimmerian gloom. Then when light shone in upon Europe after the crusades, the monks produced the Scriptures, and taught a purer Religion to the people. How then without this Catholically preservation of them could the scriptures have survived, without direct miracle the wreck, that attends all sublunary art? In Asia, Mahomet had established his bloody code—and in Africa corruption prevailed—in Europe alone and in the monkish power of the Roman Church, was it that the Bible was found and preserved, through the darkest period of European mentality. I would fain believe the Apocalyptic Babylon, referred to the corruptions of the world, to fashion, war, and licentiousness, together with infidelity, of which the original seat was Babylon, in Assyria or Egypt.

The colour of the Beast was Leopard spotted, and scarlet. This now betokens the entire race of Ham, including also those fruits of amalgamation, the Arabs, Moors, and Turkomans, whose colour are of a deep red or scarlet hue. But as the skin of a Leopard is thickly studded with *black*, I think the allusion very complete, and the *blacks themselves denoted* at every step. Here is plain pointing enough to criminate the children of Ham, and none to criminate the WHITE EUROPEAN, who has been himself the GREAT CONSERVATIVE of the Bible;—the publisher; translator; distributer and the explicator. The allusion to Ham is indeed so pointed, that I wonder there are any persons alive, holding claim to reason, who can doubt or deny facts, so plainly laid down in the Revelations. It is the interest of the original 'Dragon' to keep us from suspecting his people, and he has made Christians suspect Christians, as in the case of the Catholics and Protestants; because, if once our *white brethren come to know who be the real Beasts of the Apocalypse, they will shake them off from this continent as "dew drops from the Lion's mane."* Yes, and thus will there be opened a door to such pure morality, and brotherly Christianity, of which at present we have but faint conception; and which the negroes and devil retard and deter, by sorcery, and keep us constantly, angry politicians, and far from embracing, as one band of servants of [redacted]. Thus then the interest of Satan is to have evils

here, on our country, like the sore boils on Job, and every effort of his malign and mystic influence will be to retain them forever on this continent to our wretchedness and injury! This is the reason, it is a matter of extreme difficulty to get them away!

The Bible is a book most assuredly unlike all other books that have followed it. It is the word of our Maker; and reasoning like the Almighty goodness, it strikes at the *very root of evil*, when *delineating its rise*, and it goes to the very origin of all systems.—God himself is the cause of the worlds, and of goodness. The Devil is the cause of misery. The Apocalypse, therefore, in treating of the rise of evil—the "fallen star"—the "bottomless pit"—the "Dragon"—the two consecutive "Beasts"—and the "Babylon," went in the first exhibition to the very root of all evil, the Devil and the Anti-Deluvians—and afterwards to Ham, as the Beast, and his progeny of the present day as the milder or more powerless Beast that succeeded the more powerful one, and "taught the *worship* of the first beast."—Revelations, chapter 13, verse 12. Here are the Africans who first worshipped Ham, and now teach his pagan worship! How plain an interpretation of the Apocalypse!!—Plainer far than all the mystifying subtleties of the various bodies of the Priesthood, against their opposing brothers of the two great Christian Churches, that tend to foster misanthropy and keep alive hellish animosity, and which is exactly what Satan wants!!

To call Ham and his the two Beasts, is going to the *root*—to call the Roman Catholic Church these Brutes, is going to the *branches*, or reasoning only upon *contingencies*, and not on the *original thing*, which is certainly very remote from all Biblical reasoning—and all Biblical descriptions. To call the "mark" or "image" of the "Beast" the sign of the Catholics and their worship, is to blaspheme Jesus, since the only mark of that Church is the CROSS, and her worship the symbols that point to Christ. What then is that "mark?" What else but the bestial nature of its recipients—the brutality and beastly behaviour of the Africans, their constitutional filth, stench, and general corruption, shows that their claim to this beastly mark is greater than that of WHITE PEOPLE! and that certainly Roman Catholics, no matter how sometimes wicked, (as vide Mariah Monk's Book,) have no peculiar claim to the title, surpassing the claims of the all lascivious colored race! And it is nothing but a mistake, and I presume a *sin*, to charge upon white Christians, whose devotion to the Saviour is so pure and fervid, like the generality of the Catholics, what would designate men as of the most barbarous and pagan lives! I cannot for the life of me, accredit or believe the absurd inuendoes of the Potestants against their Catholic brethren, while the negro race remain the most beastial and vile of men, not merely as individuls, but as a people; and while the Bible in speaking of the whole human race, would allude certainly to the *worst part* of humanity, and to the influence they exert as to other and better people.

If previous to the middle ages, or previous to the Scandinavian conquest of Rome, the primitive Catholics were generally corrupt,

and met in council at Nice on the African shore, this may infer their approximity to, and converse with the Africans, and the premises of course follow as to the reason of their corruptibility, and makes it rather ominous whether or not the Roman Empire was given into the power of the northern warriors, for the better *purification* of Christianity, in the hands of white men from the North, uncontaminated by African sorcery and amalgamation. This, however, is a significant guess.

I have curiously spoken: and perhaps laid claim to be called an enthusiast. Never mind the novelty of my delineation: *Truth is often one tissue of novelty, while falsehoods are regular and common.* However, I have exhibited enough to throw light on the following Doctrine of Expulsion, and to educe the uselessness of the bickerings between two Great Churches.

Having now expatiated upon, and given the definition of the Apocalypse, I must tell my countrymen that it was not alone Ham, and his progeny, who worked so immense disadvantages to righteousness on Earth, but that they received strong assistance from such of the white folks as they had succeeded in deceiving. For instance, paganism early spread abroad from the sites of Assyria and Egypt, even into Northern Europe, and kingcraft took fast hold on nations in Europe and Asia. This was the malign, but profoundly imperceptible operation of Satan and his instruments, the race of Ham. Even here the progress of troubles does not find an end. The love of wars, which is but another part of the heads and horns of Ham, progressed from Rome and Carthage, and being an intermingling of almost all races under the Sun, originally robbers, the Romans made wars innumerable, and conquered all the globe, excepting farther India, China, Scandinavia, now modern Sweden, and Scotland. Why this sinful prurience to make conquests of Rome? Were they taught it by the Carthaginians, or by other conterminous African nations? I am unable to account for this love of conquest and plunder in Rome, excepting from her dangerous contiguity to Africa, and frequency of intercourse with the men of Ham.

However, after the uprise and illumination of our benign Religion, we see the martial spirit of Rome gradually give way to the mild injunctions of peaceful Christianity. But still, some of her Pontiffs were not altogether peaceful; nevertheless this does not certainly manifest, or show that she was still embrued with the fierce spirit, that animated her and guided her energies in times past.

As she now stands, Rome is comparatively quiet and placid.—She may still grow more benign, and truly Christian in the progress of time, and one day, perhaps, become one among the chief ornaments of the universal Christian sanctuary.

Why then should Protestants harbour farther hatred towards the Catholics? Why also should Catholics abhor Protestants? This mutual animosity springs from misconceptions of each other's character, and from suspicion of intended wrong! It is certain that here is an error, and on this error, the mutual hatred is founded, as there

is no design on the Protestant part to attack Catholicity, *vi et armis*, nor yet is there any sinister design of Catholics to attack Protestants. Both Churches, so far as the wise and good prevail in influence, court mutual toleration; and they be only the violent and discontented who have not the spirit of Christ, in either sanctuary, who aim at overt war. Why should this be? Why should white men at all abhor white men, when the Gospel enjoins love and peace?—Is it not by white men, the sons of Shem and Japhet, that the Earth is beautified and moralized under God? Is it not far better for both Churches to love and greet together as a band of brothers?—For it is evident that no other race of men than the Europeans, excepting the Jews, have done more for religion and morality. Who invented Printing that places a copy of the Bible in the hands of the most distant heathen? The white man. Who took care of the Holy records and kept them entire to this day? The white man. Who in every age, since Christianity began to dawn upon the world, attempt to convert Asia, Africa and the Islands, to Christian worship, with "wings that never tire and eyes that never wince?" The white men. Who were God's Holy Prophets of the Old Testament? White men. Who were His Apostles of the New Testament? White men. Upon the whole, who are the grand conservatives in the world of every thing good, and worthy? The white men. That such HOPES of the world should so forget themselves, and their great labours, and hurl anathemas at each other, for evil spirits, and overlook entirely the negro race, who never did *one* act to advance Christianity, nor inculcate *one moral rectitude* of conduct, and pretend that they are better than other opposing white men, who are called "the very Beast and Babylon of the Apocalypse," fills me with profound sorrow and regrets, that would have been unavailing, did I not now attempt something to pacify the erring passions of my brethren! Suppose, sword in hand, the Protestant zealots and bigots could consign every Romanist to the silent grave, would they find in Africans good and worthy Christians, as free from ignoble, base and malignant emotions, to fill up the melancholy hiatus? Suppose the bigotted Catholics could, sword in hand, make a final exit of every Protestant, would they find in Africans, men good enough to take *our places*, with equal *credit* and *usefulness* to ours? Certainly not! Why, therefore, then hate one another, that in the providence of God, are the "salt of the Earth" and the fruits thereof, for good! It is by this fulsome hatred without reflection, this crimination and recrimination without due consideration of each other's merits, that the two departments of Christianity exhibit at times so much rancour. It is all out of the proper course, *unchristian!* ungenerous! without truth! and that meekness commanded us in the Gospel; and well now might this animosity be at once finally and forever dropped, and Christian harmony every where pervade. Such is my and all good men's fervent beseechings to the God of wisdom and goodness.

But although I have defended Catholicity from the charge being the Beast and Babylon, I do not call that Church or her Priesthood

perfect in all their doings. She has long withheld the Bible from her poor classes, who ought to have it, and she acts too much upon the system (a sad mistake) of getting the Saints to mediate, where the Saviour alone, is "mediator between God and man." The Protestants, too, make schemes too often and break out into various sects, and that is not certain indication of a genuine and pure spirit of devotion, where a proneness for divisions is harboured. But these faults of the Christian Church or rather of its members, are not of a magnitude, sufficient to imply them as the monsters of the Apocalypse. They do more good than harm, each in its own sphere; and this is warranty enough to rescue them from the imputation of unworthy motives, as good does not come of evil, and the Beast does no good, but always harm, and hence the impossibility that it can be Rome.

All that need now in an extensive conclusion, be said, is to ask the candid and the profound, (men other than such as the invidious seekers after wealth, in spite of all better reason and all better philosophy, who confine themselves to the one simple maxim of St. Paul, "he that neglected to provide for his family, is worse than an infidel, and hath denied the faith," in apparent contradiction of that truly solid piety, which the Saviour himself enjoined in speaking to Martha, "thou art careful and troubled about many things, choose that good part, choose even me;" and Paul's word, interpreted by the unerring standard Christ, has before hand given, means nothing more than a caution against supine idleness, useless indiscretion, and improvident inebriation; without in the least intending to confirm men's devotion to the lust after gold and silver, which the same Apostle Paul, called the "root of evil!" but which certain professing Christians, who stand high in our country as elsewhere, and *whom I can name*, seek with an avidity, and an unbroken regularity, at once surprising and a scandal to the Christian name!!) I say I appeal to the philosophic, and the guileless, true believing Christian, whether what I have written is not impressed with the stamp of AWFUL TRUTH? Whether or not rather Ham and his wicked progeny, more than the Catholic Church, deserve the appellation of the Beast, from the vaster excesses of the vices, and the incessantly adverse influences of the former, in contradistinction to the *comparative* smallness of the harmful influence of the latter? The Revelations said, "and *all the world* wondered after the Beast:" saying, "who is able to make war against him?" Now! what? why! did ever "*all the world*" wonder after the Pope? and did not king after king, and emperor after emperor in secular authority, resist his fulminations? Remember Henry the Eighth of England, and Napoleon Bonaparte! Even in the day of the chief glory of the Palatinatine power, there were found fierce Barons to oppose his authority in their *petty domains!* But the *whole world* "wondered after the Beast;" "*all*," saith the verse. This can be easily and decidedly explained upon the supposition, and not merely, I apprehend, a *supposition*; that the whole world in the primitive era of Noah, or his immediate sons, were congregated in one spot or near

to one another, about Ararat, or in Egypt and Assyria, where they concerted measures to build the Babel-tower, and they were not completely scattered until after the confusion of languages. Meantime, and previous to the confusion of Babel, the Beast Ham made himself an idolized pagan God! and his grandson Nimrod, was a "mighty hunter" or king! All the world then and there congregated, did "wonder" after Ham, and most possibly said, "who is able to wage war with him?" How can this remark have application to the Papal authority of mere *excommunications*, which were more spiritual, and refer to our after lives instead of bearing upon secular relativities? It was well known that any potentate of Europe, minded to it, could resist the papal bulls; and the united power of the strongest two, England and France, tie up his hands, even in the days of Charlemagne, and Louis the Fourteenth. But not so with Ham and his Nimrod, and others supported by the Dragon—Satan! The acclamation of amazement of his tremendous power, in that early period, was natural—"who is able to make war with him," for of "*all* the" then "*world*," *none*, without the miracle of Divine assistance, could overthrow Ham! Did not Noah fly before this his reprobative son, to the Orient, to Persia, or as some antiquarians say, to China? Was he malignantly pursued so far? And bowing down and worshipping the "Beast," did not mankind imbibe that first impression of the PANTHEON, and forgetfulness of God—that worship of the gentile, disgusting mythology, which held a sceptred sway over the best portion of the globe, Greece, Rome, Persia and Scythia, until the coming of CHRIST broke the charm of the serpent Devil, and released Europe, *first*, from his mysterious thraldom. Yes, and here is as satisfactory a definition of the bearing of this part of the Apocalypse, as ever can be given by a mortal to mortal man. A far better explication than all ever uttered against the Church of Rome! A far better explanation, too, than any ever uttered also by the Pope and his cardinals against Protestantism!

Did not in those days, when backed by the spirit of ill and evil, Ham audaciously chased his venerable sire to the Asian steppes—the people—"the world" wonder after him, (the Beast) and speak in awe of his might—and did they not too worship him, or his supporter the Dragon—*Pluto*—and thus "*receive his mark*," or some hieroglyphic imaginative stamp on the brow or palm of the hand, of Ham or Osiris, then deviced in the shape of an ox; or rather did not they receive the moral darkness of the impress, on the foreheads of their consciences? Here we have a door opened to us of an insight of that long and mysterious vista from which Pagan Idolatry, beginning with Ham and Monarchy, or civil Tyranny, beginning with Nimrod, have issued: and as in some sense, these two form the ground work of some defections in the Romish See, such as the worship of Images and relics, and the vaunted worldly power of the Pope, in former periods of time—the application of them, however, cannot well be called *original*, in Rome: and the pristine *root* at which such a volume as the Bible—the pro-

ber of secrets and depths to the very bottom—struck, must be traced back to the Era of Noah, and the revolting magics of the disgusting Ham and his crew.

Anew,—(ye Christians who at all love the Lord Jesus, and wish ardently—not for money like silly, dying fellows, old or young—but for the promotion of the pure spirit of Christianity, ye I beseech—and ye Philosophers, who claim erudition in general knowledge, and particular acuteness in the moral and physical springs and conformations of men and nations, in the causes of defects and the causes of good; ye too, I beseech, to listen with all the earnestness of that attention peculiar to wise men, which hitherto, to me in especial, have been so inexculpably tardy and Bœotian!) anew, listen to me while I handle with all the candor of which man is susceptible, the other remark concerning this malign Brute, that he had in one of his heads "a deadly wound that did live." What now does this irrefragable hint mean? I acclaim with the Shakespearean Hamlet, (who in speaking against his fratricidal uncle, soon after the ghost of his father revealed the murderer of his life—"Oh my prophetic soul! my uncle,") Oh my prophetic soul, the Canaanites! The head of the Beast of "great authority," that had a deadly wound and did live, (vide Revelations, Chapter 13, verse 12,) it is presumable by all the lights that I can command of nature, reason and Revelation, supported by antiquary and history, to be Canaan; and the *almost*, but not literally quite extermination or extirpation of that one branch or one "head" of the families of Ham! We know of no signal mission of war from Heaven against any other of all the races of mankind, or any institution of laws, but in this one signal case against Canaan. Is it not then fair to presume Canaan alluded to as the "wounded head that did live;" for did not the remnant of the Canaanites perpetually harrass Israel, and even at times, as witness Philistia, subjugated them, because of their sinful lust after the pagan deities of these Philistines? The inference implicating Canaan as the head alluded to, is too plain for denial, and no Protestant prelate who affect it to be the Roman See, can meet my proof with a plain denial, supported by ample and genuine testimony, or argument. Indeed, the Protestant interpretations of the Apocalypse, as tending principally against Catholicity, like those of the Catholic Bishops against Protestantism, are alike so wild, vain, incoherent and unconnected, that I am surprized that for a day, men on either party should so believe their respective priests, and consequently so abhor one another! Do not the Protestant Clergy call Rome the entire Beast of seven heads; and yet how can they call the wounding of one of these septenary heads, the almost, or the imminent destruction of the whole Church, or of the whole Beast with his seven heads and centenary horns!! Preposterous absurdity!! And yet such, fatally and unhappily for the peace of the white family of men, is the ever continued drift that form the burden of our Clergymen's songs against Popery!! They allude to the wounding of a single head, that no more, if even killed, would ensure the death of the whole body, or another head, than would

the lopping off a single head by Hercules, have produced the death of the entire Hydra of fabulous legendary. Apply now this prophecy to the Canaanites, that were a branch, a head of the family of Ham, and we have the definition of that mystic head explained, ten thousand times more tangibly and accurately, plainly and obviously, than ever is to be discovered in the writings of that chief of the interpreters of the Prophecies, Bishop Newton: more definitive too, than the lucubrations of Adam Clarke, "that Sampson of the Methodists," who drew the main of his prophetic argumentations from Newton. For we see that Ham and his family were the body of the Beast, and the heads and horns thereof, his families and their malign institutes. Hence the wounded head was too evidently Canaan, and in alluding to Ham, the reference to Canaan, fills up the prophetic illustration. Or if this my exposition be denied by any illustrious authority in the literary world, I would say, compare my open and plain interpretation with garbled and untenable essays of other interpreters, and say which bears the most authentic palm? If my aphorism be an error, and Canaan not the wounded head, I shall then affirm that the precise persons of the Beast, and his almost killed head, remain a *cimmerian mystery*, and an *enigma*, not yet correctly unriddled, for I well enough know that they imply NOT THE ROMISH CHURCH, that produced such devotees and priests, such men as a Jeanin, an Oberlin, a Fenelon, and numerous other worthy ministers of the Gospel, that compared for moral rectitude and religious fervor, with the best preachers of Protestantism, will suffer no iota of deterioration, either in the all seeing eyes of Christ, or the dim seeing eyes of men, when virtually and soberly candid!!!

The advocates of the dark race of Ham, may attempt (if they do think it worth while to try to sustain a cause, too apparently and intrinsically sinking under *my frowns*, and not mine alone, I hope, but CHRIST'S,) to bolster up the idea, that comparatively harmless Catholicity, is the thing unclean, which refer to the descendants of Ham, by saying that at the very beginning of the Apocalyptine prophecies, St. John was called to come "up hither," "and see things that shall be hereafter;" and refering to things as then future, not past, may tell me, that my assertions and proofs are therefore feeble. But I meet this imbecile disproof with a proof as genuine and as potent, as is within the range of human probability of spiritual vision. The Apostle commenced to open the Religious Drama with an allusion to that "Fallen Star," Satan. Was Satan then yet to come, or was not Eve long before deceived to *our hurt;* Job afflicted; men made perverse; and Jesus tempted by a forty days' hunger—keen and acute—by this already pre-existing Cacodemon? And the Beast immediately succeeding him, and to whom he gave "his seat" on Earth and "great authority," together with the second or third *milder looking* Beast of a Dragon's voice, must refer to past beings, or as already existent; and cannot, as things merely future, be taken into consideration. The consequent of the whole train of pre-existing evils is the figured representation of the

Harlot of Babylon—that was to the Apostle already present, and the death, or passing to perdition of which, was symbolised as the sinking of a stone into the sea from the Angel's hands. Thus when Babylon falls, will fall all the strong evils that obstruct or retard the millennial advance. This "Harlot Babylon" was the recapitulation of the whole series—it was evil refined into secondary, gorgeous systems, from primitive errors; it was error made for truth like axiomatic; the systems of Paganism and Kingcraft, each refined up into something like splendor in the shrines of the Grand Lama of Asia, and the European prevalent monarchies. As from Babylon came original idolatry and primitive monarchy, who charmed and bewitched for centuries, unto our times, mankind to adopt the two most of all deleterious structures that ever has been: and how aptly is it explained by the Apostle exiled to Atmos, as the "making drunk of all men with her abominations." When drunk, men are fools—men were inebriated by the sorceries of Babylon, the scene of the Babel building, and men thus drunk were befooled to adopt kingcraft, or oppressions from government, and paganism or neglect of God; with a fatal power to the time at which I write. But we are now called by the mighty spirit that led St. John in this his grand vision, to come out of, or to quit the Harlot, or to drive her away from us:—"Come out of her my people," saith the spirit, "and be ye not partakers of her sins." This has a meaning either of forsaking the scene of trouble, or of expelling the trouble in its people.—But again the spirit saith, "return to her double for what she hath done to you." This strikes upon the key of annihilation! And infers that if they cannot or will not be expelled, extermination should intervene. It has even a broader meaning than I have graced it with, and intends the utter riddance of Babylon from the scene of existence for her abominable harm done to us, in engrafting upon the world two such systems as those of Monarchy and Idolatry. I am, however, satisfied to enjoin Expulsion, and to leave the consequences to God. For to Christ the Lord of all, is given power and peace from His and our Father on high, and he must and will prevail; and all that in the least forever oppose him and his peaceful, brightful and happy jurisdiction, must fall, and falling, be remembered no more.

Having now finished drawing the *origin* and showing the *consequences of that origin of evil, or oppugnancy to God's will*—I come now to ascertain what peroration of this mighty interpretation, will better do, or best ensure the mullipotent intentions I harbour to benefit, far and wide, my brethren and mankind. I should weep for the children of Ham, did I not know, that it might be fatal to us to weep for them, and thenceforth by the weakness of our mourning on their natural condition and depravity, which neither education or morals can well correct, and their feelings are always repugnant to goodness of any extensive magnitude, though no matter that upon minor consideration he here and there shows one redeeming spark of light over the sombre blackness of his general composition: I say it will be fatal to weep for the African blacks,

That fatality will be evident in the paralyzation of all my efforts to expel them. By mourning over their self made hapless condition, I might forget *our own*, which is brought upon us by their *proximity;* and hence may neglect to do my duty to the peril of my soul. I may by this be smitten for my error, like Uriah or Uzziah, and die. It is enough for me to know that Satan uses this black race as the willing tools and minions to exercise perilous influence over our affairs, State, National, and Domestic: and that no pity—no tear shed can alter the state of things fated by imperious necessity, long before my age, and that except this people be duly expelled thenceforth and forever, I fear—from reason and all the history, past and present, that have marked them—that we shall be far degraded and distracted against the ultimate will and designs of God, concerning ourselves. For being *free and moral agents*, GOD *does not force us* to any mode of living, but leaving us free to successfully combat the spirit of pain, evil and darkness, invites us by his Recorded Oracles of Light and Life, to reform, by expelling evil of whatever nature, and under his Almighty protection and smiles, to become better men.

A little more exegesis is needed to do away a few learned scruples that with the men of the literatii, debar a credibility to my opinions. They may wish to know why that "City Babylon," which was the "Harlot," "mystery full of abominations," and called sitting on the "Dragon" and anon on "Seven Hills," may not be Rome, which was built on that count of elevated lands? I reply: it cannot be Rome, because stubborn *circumstances* infer quite the contrary—besides ancient Babylon herself, was also built upon the very same number of hills; and these directing circumstances are, that Babylon in ancient times was the most virulent of cities—concentrating within her compass the whole of Pagan abominations and lewd excesses. Like other African cities jutting along the banks of the Nile, she was the reservoir in fact of all the crimes, lewdness and uncleanliness on ancient days. Standing on the Euphrates in Asia, but of African origin, she equalled all the minor Nilean cities in her abominations, and the fact of her exceeding them is explained by the incident of her dimensions. But the learned may ask, why then is Babylon called as sitting on a *scarlet coloured* beast, and why is she not called *black?* and, farther, why, in alluding to the condemned race, the Bible does not call them black? I answer, because as scarlet prefigures bloodshedding, and as the Dragon and Harlot comprize in their influence, either personal or intermediate, the Idolatry that sacrifices hecatombs to Juggernaut; and as the other influence is comprised of Monarchy that sacrifices another hecatomb of hapless—but excited to it—human victims to Moloch—the designation of scarlet coloured holds very well as a sign in explication of their crimes, with no intent to depict their intrinsic colour. Having now unhesitatingly explained the two learned inquiries, let me make a third and very plain inquiry so ample to every vision: Why is it that the "Great authority" Beast, prepared by Satan to molest mankind, is called "Lord

ard Spotted?" NOT ONE WHITE SPOT OR STREAK ON HIM!—Black and brown, in chequers. If this beast was synonymous to its empowering Satanic predecessor, it was that of having his scarlet streaks intervening the black. A sign true to nature is here discerned, and authentic history confirms this sign. It is that Babylon implied nothing, or but little separable from the Dragon and the intervening Brutes of many heads and horns: but was the *recapitulation* of the whole subject, in controversy with light and goodness,—in the refinements of the Hamic population, in the second and third thousand years of the age of the world, when war and oppression springing up, (remember!) originally from the arts and devices of Satan and Ham, Monarchy and Idolatry, were taken into use and practised upon by better races of men, and modelled upon such refinements, as to conceal their brutality underneath the garb of *feminine beauty!* War, the child and bantling of monarchy—for monarchy in contending chiefs and dynasties breeds wars, interminable for the epocha of their duration—originally, a rude, a quarrelsome and beastly division, under Nimrod—has, under Bonaparte, grown upon into a system of beauty and refinement, and discipline and display have pruned away much of the innate and pristine deformities of the Upas tree. So also of Idolatry!—in the Oriental Kingdoms its refinement is on a par with that of Napoleon Bonaparte in man killing. Hence we have here indubitable testimony of whom and what is the "Harlot Babylon."

Again, it may be inquired in allusion to Ham's posterity, why did not Scripture refer directly to them by calling them the *blacks?* I answer that to my comprehension the designation farther than as Egyptians, Ethiopians, and Canaanites, and others approximating to them as akin in consanguinity, which was repletely sufficient to select and separate the best from the evil world, would have perhaps been more productive of confusion than regularity in the prophecies—and thus to make upon colour alone an insuperable standard of Right and Wrong, would somewhat impugn men not accursed, but acted upon by climatical influence. The fact is that blackness result from some ancestorial circumstance and from the climate; as white was the original color of all men; and that we have retained our colour as it came down upon us from our progenitors, while the negro race have gone from the original hue by some process, which I take to be no other than the curse of Noah, placed against them. There are, however, shades of colour in white men from the fairest to the embrowned: and hence it is no perfect criterion by colour, to educe a character, since either extreme of white and brown have opposite reputations for goodness or evil, of which their hue is nothing in designation. Besides, the race of Ham are not all of them totally sable—some are tawny, some swarthy,—some again, like the Arabians and Moors, are a nearly white breed of amalgams. Hence, in definition of the blacks as the "Beast," to show black alone without the yellow spots on the leopard—would be to admit the mulattoes as good as the whites; and the negroes

alone, especially the sombre hued, as bad. But no such distinction is made, as there are tawny negroes, the Hottentots and Caffres for instance, who are the very same in nature with the jetty blacks of Benin and Congo. We see now, that to aim at *black alone*, the denunciation of the scriptures might excuse the other races, though not so black, who are related to Ham by amalgamation. BLACK IS THE BASIS OF THE COLOUR OF HAM, but by the incident of amalgamation, some lighter shades have crept into his family: this, however, excuse not the difference. The mulatto and the mestezzo, because their blood be mixed with better men, by no means claim an exclusion from the judgment, other than by rectitude of intentions and conduct. To excuse the red colour, would be to excuse the Saracens, who are a people, fierce and indomitable. Besides were a sweeping charge in the immaculate and infallible prophecies, condensed against and made to bear upon the merely black, there is a probability that some innocent, uncursed, unreprobated, and uncondemned white men, of skins not so fair as other whiter men, may suffer detriment for this discrimination:—and the whiter the skin, the more honored the man. A *sectarianism of colours* may arise, and *hue* be the criterion of admission at the altar within the sanctuary! Thus blackness would become universally abhorred, and whiteness liked in every thing—and the intermediate colours of brown and yellow, in pure and innocent white men; operated to that condition by the influence of the weather—the extremes of heat or cold—without, however, producing jetty blackness, the effect only of supernatural judgment—may subject them to undeserved and onerous restrictions. Hence the Holy Bible has wisely refrained from indicating the real negro-black color, farther than by an allusion, at once and completely OMINOUS, to the color of the black spotted and brown streaked Leopard, that had (recollect it!) NO WHITENESS ON HIM. And while we know Ham's race thus sufficiently clearly from the Holy Writ—from Antiquity, from History, and from every day's observation—hints and notices, too glaring not to be detected, and too unwelcome, would thrust themselves upon every candid and wise man; and melancholy reflections harrass every American philosopher, except him that drowns his better vision in the bowl of intoxication, or sinks his better thoughts into the inky waves of stupefaction, by voluntary recessions from surveying the question with a keen and an eagle eye! For me, the Expulsionist, it is enough that *I know* Ham and his progeny, from their colour and peculiar gait and shape, unlike other better men; and it is enough for us, as an American People, that we know from sacred and profane histories---from shapes, attitudes and moral conduct, the reprobates, that had better *never have left their own shores!* and who, if Christianized, cannot be better so made than in their own country. It is enough, I say, and every honest philosopher and true Christian, anxious to please God, will join me in this observation—it is sufficient that we know them. It is sufficient for us to enlarge upon some gigantic plan of universal African Colonization, for this *suspicious* body of men, that may leave us free to be better Christians.

POSTSCRIPT.

Upon closing this extended dissertion upon whom and what be the literal and genuine monsters of sin depicted in the Apocalypse, by St. John the Divine, I beg the pardon of my Southern brothers, while I must confess that in my delineations, at every progress of them, I have been most principally guided in my researches by the lights affordeed me by the preceding part of the Scriptures, which explained abundantly enough, the conclusion or Apocalypse. The foregoing books of the Old Testament, especially the 20th chapter of Isaiah and the 30th chap. of Ezekiel, throw light on every part of the New. Indeed, the whole Bible handles the progeny of Ham with far greater severity and constant rebuke, than it does any other race of men: of course *all* are blamed, white and black, as *all* have sinned: but the race of Ham blamed with a discriminate and greater severity! So much so, that I wonder, if after perusing this book, and examining the Scriptures, any man, a clergyman, at least, can doubt the plain truth that glares upon him. Beginning with NOAH, as to the past Deluvians, his curse on Ham, or Canaan, is remarkably framed. In blessing his goodly son, Japhet, the lineal progenitor of the Caucasian race of men, he blessed his and our God; saying, "BLESSED BE THE LORD GOD OF JAPHET." HALLOWED FOREVER BE THIS BLESSING! IT IS LASTING AS TIME AND THE BOUNDLESS IMMENSITY OF ETERNITY. Going on in its narration from Noah, the Holy Scriptures depicted the Egyptians a lineal and literal race from Ham, as evil entreating the Israelites, and grossly disobedient to God's mandates that commanded their release—this main branch of the family of Ham worshipping, amid magician Priests, their "*daddy*" as Osiris or Jupiter Ammon, and plotting kings, were visited by the severe judgments of the ten plagues of Egypt---and afterwards fatally punished were the whole armed hosts thereof, by an engulphment in the Red Sea. Being taken from this branch of Ham's family, the children of Abraham were ordered to put to death---absolutely and beyond retrieve---the whole band of the Canaanites, another lineal branch of the family of Ham. This they did not *entirely do*, and for this received a rebuke from an Angel, as see chapter II. Judges. This letting alive certain Canaanites for slaves, and letting alive surrounding Philistines, previously, by Divine judgment, (that better than man knew what is to be done for good, and what is *irrecoverably* evil in men and things,) devoted to certain and condign destruction. This neglect to enforce to the letter and spirit, the Divine injunctions, brewed subsequent evil to them, which manifested itself in their foolish petition for a king—as see 1st book of Samuel—in order, the Israelites say, to be like those around them, that is, like the Ethiopian men of Ham. Here is the primitive germination of kings all over the world! A dire curse! an odious system! leading to a direful train of tyrannies and to seas of blood shed! for other whitemen, no better than Old Israel, have in ancient times, imitated the blacks and engrafted their abominable plans of Government upon themselves,

that continue to this very year, 1838, to mock humanity---to scorn reason—to enrich more the rich---impoverish more the poor, and to entail on mankind numberless train of troubles, too apparent to all perceptions in monarchies! The Jews got their king---*unwillingly*, and after *weighty dissuasions!* granted of God. From that tim thenceforth was dated the decline of the Jewish Empire. But few kings, that now and then arose and ruled, did that which was conservative to men, of *present prosperity, and* ETERNAL SALVATION, by doing what was right in the sight of the LORD. The dismemberment of the Israelitish Kingdom followed precipitantly after the reign of the third king, Solomon---because his son refused to lighten the people's slavish burdens, which God through Samuel intimated to them would become their irretrievable fate, if they have a king! From this disunion, nothing of the Jewish name and glory maintained a standing. Her meridian splendor was to pass away with the reigimes of a David and a Solomon! To have kings was wrong—to have Ham's progeny, too, about them was wrong; and hence being wrong in so many contingent frames of the civil structure, the manners of the people could not be any better, and under the weight of such accumulations of evil, they fell! and were according to the forewarning prediction of even Moses himself, scattered all about the world. Here in one unbroken tissue has the chronological part of the Scripture described the rise, progress and fall of the Jewish Nation: and with an elucidation as clear and plain as a sunbeam, has inferred their fall from the machinations of Ham's Idolatrous and king-having children---the Egyptians and the surrounding remnants of the unexpelled and unslain Canaanites, or Phœnicians, or Ethiopians! for the whole of the Chronicles from the age of David to that of Zedekiah---or from the prophecies of Moses to those of Malachi, were intended while they promised Christ to the whole world, to dissuade the Jews from all connection with Egypt, and the other of the pernicious races of Ham. For this fact as taken purely and unadulteratedly from the Bible record, I am willing to risk my sacred honor, and pledge my life upon its accuracy, as *I have drawn*:—and with these sacred pledges, I challenge any Clergyman or learned man of any note, to dispute or disprove the premises, or impugn the Divine Authority as drawn from the prophecies—the conclusion to which I have come concerning the Africans.

The tone and spirit of the Historical Books being very strongly framed against Ham's people—so also are the tone and spirit of the exclusively Prophetic ones, that only now and then digressively allude to the progress of the civil state of the Jews. The Prophets spoke against the Jews and against all the world for wickedness:—But never is their tone so severe and almost indiscriminate as when they foretell what shall be the fate of the posterity of Ham, who can be traced to their father from whom they descend by their *names, genealogy, and chronology.* Other nations appear to have been aimed at with an arrow, but the descendants of Ham shot at as with a cannon! This is in perfect keeping with the curse of No-

ah, which is of a power and potency, inconceivable to any man that lightly reads and meditates on the Bible! As the men of Cain were worse than those of Seth, whom they ultimately corrupted to their desolation beneath a wild waste of waters, so I repeat it as I have in former pamphlets—the men of Ham are worse than all other races of mankind combined, and the ultimate tendency of their influence is to contaminate to desolation. They have dilapidated the Jewish Empire! In keeping, therefore, with a fact sanctioned by Heaven against one race, and with blessings conferred on the others, the holy Prophets have vaticinated according to the truth and the course of unerring and tangible events. And, indeed, so remarkable is their tone against the reprobate family, that it is necessary only to specify, to give an evidence of them. Let the words of threatenings and denouncings against the Jews, and other people than Ham's, be compared with those against the descendants of that mocker of his father, that king enacting and idol instituting man, and we shall at once perceive the truth as it is.

But for fear that men whom the Lord God would bless, as he loves them, will not from idleness, carelessness or distrust of me—a brother candidate for Heaven—look into the Scriptures to ascertain the correctness of my explications, I shall exhibit a part of the judgments upon Ham's posterity; and leave them to find the sequel by collocation and comparison.

I overlook some preceding chapters confirmatory of my declarations, and designate the 20th chapter of Isaiah, in which he was told to go "*bare foot* and *naked three years*"—"for a sign and a wonder upon *Egypt* and ETHIOPIA," and for an indication of their total overthrow and captivity. Again, Isaiah, chap. XXXI. verse 3, in part read thus: "Now the Egyptians are men and not God;—their horses are flesh and not spirit." This 31st chapter was spoken to the Israelites to deter them from trusting too much in Egyptians—who were woolly headed, thick lipped, audacious and impious negroes in these ancient times—as their statues, especially that of Memnon, well show as to their shape, to modern antiquarians; and their descendants, the Copts, to this day testify in their persons. How deep must have been the homage which white Israel did pay to black and swarthy Egypt in ancient times, to draw such a declaration from the God of Heaven, that they "were not God!" How fervid must have been their madness to adore Egyptians, and trust in them! Did God ever in all the Bible, endeavor to dissuade white men from idolizing white men? No! It was Egypt, the original Hamite tribe alone, that could induce such lunatic devotion—and here is a glaring and most triumphant indication of the certainty of my interpretation as to who are the Apocalyptic monsters—"all the world," said St. John, "wondered after the Beast"—"receiving his mark on their foreheads and the palms of their hands!!"

Before I close the prophecy of Isaiah, to go to two succeeding other holy men, I beg leave to exhibit a single verse, which seems to point to the race of Ham with an ever unmoving finger in the

33d chapter, where the enemies of the Church are denounced---- verse 19th: "And thou shalt see a fierce people; of a deeper speech than thou canst perceive, and of a *stammering tongue* that thou canst not understand." This I am sure has more application to Egyptians, in the first instance, whose "deeper speech" or uncouth *hieroglyphics* are deeper than we can perceive, because they need Egyptian interpreters---though in the sequel, they are nothing but the trash of learning, or "two grains of wheat in a bushel of chaff," not worth the finding out; in the second instance, it has a remarkable application to our negroes who always speak English badly, and stammer; and do so no doubt in all other tongues when among other nations, as well as in their own African tongue---they stammer every where, at home and abroad----the application to them is too apparent for mistake---for all other nations having the same opportunity and the like means of long residence among us, in our houses as servants, would have mastered our tongue in a single generation: but the negroes never one in five.

Once more, from Isaiah, chap. 14th, there is a prophecy against Babylon, a branch, too, of Ham, which seems to have a very close association to the Babylon of the Apocalypse, which the angel said shall "fall and be found no more, as a stone falls into the sea"---- when all nations shall rejoice, saying: "Babylon the great is fallen, is fallen!!" The coincidental expression of Isaiah runs thus, after in the 4th verse, taking up the "Proverb against Babylon," the prophet says, in the 5th verse, "The Lord hath broken the staff of the wicked, and the *sceptre of the rulers.*" Here is a plain and manifest hint of the future fall of the sceptred rulers----that is, kings---of the horns and heads of the beast on which the Harlot Babylon sitteth; and after detailing the fall of Babylon herself in the 6th verse, the 7th hath this strain: "The whole EARTH is at REST, and REJOICE; they break forth into singing." How harmonious in reference, point, and coincidence is the Babylon of Isaiah, that was the city of Nebuchadnezzar; and the Babylon of St. John, which is the same city, with her auxiliaries and concomitants in diabolical influences on mankind. She cannot be Rome!!

Moreover, in Ezekiel, chapter 30th, the words of the prophecy is framed with astounding vengeance against the whole of Africa without exception---for "Egypt," "Ethiopia," "Libya," "Lydia," and "Chub" are ancient countries of Africa, so called at the time of the age of Ezekiel—and they fill up that continent! Here fierce vengeance than any where besides, is uttered, and the beginning is awfully framed in keeping with the terror striking ensuing denunciation. God said, "Son of man, prophesy and say, thus saith the Lord GOD; HOWL YE; WO WORTH THE DAY!" and hereafter, in one unbroken thread, follow the predictions, that amount to and is fairly synonymous to the utter overthrow of Africa! and her people every where scattered to the Islands of the Oriental Archipelago, and in America, are not exempted from the sweeping desolation: *We*, too, white men, must feel the effects of this prophecy, like the "mingled people of Chub," if we too much have to do

with them as part and parcel of our component population—if these concluding words of the prophet Zachariah, have any effect for truth; "and the Canaanite shall no more dwell in the house of the Lord of Hosts." And what infers this passage any more than a reference to all Ham's children? for it was "Ham" himself, the "father of Canaan," who laughed at Noah—as Moses said—whose first name must have been Canaan. At any rate, it was Ham who mocked, "and told his brethren without" of his father's nakedness. Here the inference is then plain, that as Ham was cursed for this, not Canaan alone, but all his progeny have the condemnation, and thenceforth it is clear, that in the word, "Canaanite," the prophet comprised whole race of Ham.

In the Bible, also another distinguished feature of the Sacred Oracles, is the often repeated admonition of God to the Hebrews; "I am the Lord thy God who brought you up out of Egypt"—"with a strong and outstretched arm." Now this is a sign that in rescuing Israel from Egypt, some immense good was achieved for the Hebrews—that they were rescued from no less a power than that of the Beast—and the Dragon, and eternal death. How immensely grateful ought the posterity of Abraham to have been and to be yet to God! To that Almighty, all Wise and all GOOD BEING, who has done and will yet do so much for them. This still to me is another indication to discover the Beast of the Revelations: Israel in her later age, was allowed to remain in the Power of Rome, the reputed Babylon of erring ecclesiastics, but that nation was not at all allowed to remain in Egypt. Here are lights sufficient to guide my judgment in this train of investigation, and as I close the Old Testament, I declare the revelation from the old, to know the new, by interpretations, have been ample and sufficient, satisfactory and perfect.

Upon investigating the words of the Saviour in the New Testament, I do not perceive any strong testimony in favor of the Africans, to induce me to alter the conclusion I have drawn against them from the preceding Testament. Indeed if any direct allusion is made to the posterity of Ham by the Lord of All, he rather confirms the Old Testamentary dissuasions from connections with them. He cannot, speaking of the "poor in spirit," and poor men generally, have alluded to other than the children of the unreprobate generations of the Earth, if this observation of his be taken into consideration, "cast not your bread unto dogs, neither cast your pearls before swine, less they trample on them and turn again and rend you." And the interpretation of it was given by himself in speaking to a Canaanite woman, one left of the unslain, but doomed remnant, who if God's will was fulfilled by Israel, had never had existence; when she beseeched him to heal her child. "It is not good," said our Saviour, "to take the children's bread and cast it to dogs." She replied "but dogs come under the table and eat it"—that is, certain people serve us, and by serving thus eat our substance, that we are not authorized to give them. Our Saviour seems, to have perceived the drift of the remark of the woman, to ap-

ply to that view of the subject He had—tho' she only might have thought like other fools of the natural Canine race—"for what thou hast said, it shall be done to thee." This was a dispensation of mercy to one whom from the previous neglect he seemed to give her by refusing to notice her, until his disciples called his attention to her vehement cries, which He was hitherto well enough aware of: and it does not in the remotest degree lessen the force of his previous admonition, not to "throw bread to dogs," and of his after interpretation, who the dogs he alluded to were. Thus supported as I am, and confirmed with a confirmation doubly sure, from both Testaments of the Holy Bible, which book coming from On High never reasons upon any matter here below; less than the very origin, the "gist and gravamen"—the life-giving root, and not the supported branches of the Upæan tree—and which hurls its anathemas in quick and continued successions, against a particular tribe of the family of man, because that tribe in Satan's power, is calculated to undermine the better qualities of the wise and good of the unamalgamated of the Nations of Shem and Japhet—I am in as strong an authority as that susceptible of inspiration, to adduce the interpretation of the apocalypse here given. For as sin flows with desolating swells, stronger in contagion to otherwise good men, from the centre, or the place of its more aggregated conglomeration—which is Africa—the Beast that influences so much folly, is here as plainly perceived, as can possibly things from dim obscurity be discerned. At any rate, no one who is well read in scripture—well read in History—well versed too in antiquity,—and master of the most ancient tongues to unriddle traditional emigmas of difficult solution, can in all the profundity of a research, supported by an ardent desire after truth, and facts alone, not ever dim to the perception of her most loyal lovers, fail of paying some homage to the probability and possibility of the aspect of the case presented by me:—and cannot fail to perceive, and will not but be forced to own it that the race of men alluded to as the Beasts, are at any and every rate, too *suspicious* a body of men to be longer tolerated among us, in any or whatever aspect or light: an agreement to be wished with fervid devoutness, as on it hinges the main and most paramount concerns of our future life, and upon which question presented as it is by me, equiponderates topics of no less magnitude than our present and eternal welfare.

Addenda or Memoranda.

After all, to show the Catholics themselves, and the Protestants, that I am urged on by a sacred and solemn regard for truth; and have not the most distant idea of in the least courting the Romish admiration at the expense of the Protestants, I shall boldly say to the See at Rome, or to any of his order or subordination that may have a reading of the preceding pages:

1. That I do not believe the Roman Catholic sanctuary—or the Protestant or Greek churches, the Beasts, or the Babylon of the Revelations.

2. That although I *know* the African family of the race of mankind, to be the concentrated impersonation of the monsters of the Apocalypse, of which I have in this volume, delineated enough to fix upon my affirmations the stamp of authenticity; yet, I must ever blame the present Roman Catholic church for the following prevailing offences:

1. The Pope's disallowance of clerical marriage, and thus fostering a surreptitious, and clandestine fornications, in a number of the Catholic Priests.

2. His disallowances of Bibles to the people under his Ecclesiastical authority—a great dereliction, since God told Moses to order the people of Israel, to write the Law upon their door posts, &c. &c.

3. His allowing the institute of a ruder age, of the worship of the statue of Tiberius Nero, at Rome, for the statue of St. Peter!—A black stone, statue of Nero, the negro Tyrant of Rome, and the most sanguinary of the vile, was disembowelled out of the ruins, and set up by a former Pontiff, to be idolized, and its lower extremities kissed with fervid lips by devout Catholics, under the name of St. Peter! That it still continues, now in the great Cathedral at Rome, I cannot disbelieve, since an American traveller of first rate talents and of faithful accuracy, Mr. Carter, of New Hampshire, wrote from Rome in 1827, that such were certain orgies going on within the sacristy of the Pope.

For these things, I cannot think the Romish Church either immaculate or infallible—and though I cannot call her the Babylon or the Beast of perdition, I can say that she has the "*mark of the beast*," too legibly written on her actions and her History, which I account for from her being so contiguous to Africa, and from her having alternately been under the domination of cardinals, who were Spaniards, or amalgamated of Moors and negroes; and from her having been so familiar with the opposite shores of the Mediterranean; as witness the council of Nice, held in her much loved Africa. These are sufficient, I suppose, in all conscience to account for the inconsistency and declensions from Christ of the Roman Catholic Church. Tho' the real Babylon I cannot and will not call her! For the Babylon means the root of some evil, too deep for irradication—some original, or first source of sin---some darksome stain---the very root itself---and not the mere branch, as is Rome---that never was in Papal existence until modern times. It is nevertheless proper to designate by distinction, the better order of Catholic worshippers from the mere Idolaters---a contradistinction, evident in the fact, that some or many of them worship God in truth, and wear the insignia of the crucifixion as their order, or mark---while those who bow down to the statue of Nero, as they here worship the figure of the beast, and as they no doubt have his crimes, hatreds and bad feelings at heart to practice upon---so they have fulfilled the prediction of St. John the Divine, by Idolizing the brute---a thing so glaring, that it is a virtual substraction from the Roman See of immaculacy and infallibacy within the precincts of *the Protestant* authority.

Before closing this extensive dissertation, so fraught with peace to both Protestant and Catholic, it would be proper to elucidate a few more illustrations to make it more perfect. Bryant, the prince of Antiquarians, who drew his knowledge of the origin of Pagan Idolators from all authors of antiquity, and from contrasting figures of speech, terms and etymologies; arriving at correct conclusions —laments that the worship of the serpent by the ancients, first begun in Africa by "black and woolly" men, (as he expressly says) and disseminated from these to Greece, Rome, &c. should have continued so long—when it was manifestly no other than a worship of the author of the ruin of our first parents:—the priests of Egypt often during these ceremonies crying Eva! Eva!—in reference to Eve! I here use Mr. Bryant's own words; (he wrote in or about 1745, and was altogether impartial about the Ethiopians, whom he as well had charity for, as any other Englishman in so early an age.) "I take Abadon or Abaddon, as it is mentioned by St. John in the Revelations, to have been the name of the Ophite (serpent) Idol, with whose worship the world had been long infected. He is termed by the Evangelist the angel of the bottomless pit—that is, the prince of darkness. In another place he is described as the Dragon, that old serpent the Devil and Satan." See Bryant's Mythology Vol. 2, page 202. Again, Bryant says on the authority of numerous Hebrew, Greek, and Latin authors, that "the chief Deity of Egypt was said to have been Vulcan, who is styled Opas." Vol. 2, page 204. Now Vulcan means *fire*—and Opas, *serpent*: The whole therefore implies fire serpent, literally the Devil! I now ask if my premises be not authentic in books, and in nature! And if a conclusion be drawn, must not it be favorable to the expulsion of such as militate alike in ancient as in modern times, against virtue and a due reverence for the Supreme Being above in Heaven? who is GOD—and has forbidden us to worship any, but Himself, much less the serpent and Satan of Hell! I now enquire are not my foregoing depicturings true to the Letter and Spirit? Abaddon was the Dragon. Him the sons of Ham worshipped—according to Mr. Bryant. The Dragon was Satan —he gave his seat and great authority to the Beast, who idolized him! Can this be Rome? No! Then can it be any more than they on whom I have charged it? Moreover, in other departments of his great work of six Volumes, Mr. Bryant says Nimrod was the head of those sons of Cush, who were sons also of Ham, of "*black complexion and woolly heads*"—who refused to obey Noah, when he divided the Earth and allotted them Africa—that they rebelled against Providence who directed Noah, and went for encroaching upon other people, Asiatics as well as Europeans. They drove Asshur from the plains of Shinar in Asia, and founded Babylon, where Nimrod was first king. He also was Bacchus—the inventor and author of drunkenness. Hence I infer this never to be forgotten truth, that as Nimrod founded Babylon and founded also drunkenness, the sequel is powerfully developed, that as Babylon was the Harlot according to St. John in the Apocalypse, so was the

"Harlot that made all drunk with the wine of her abominations," this same Babylon, from whence as says Bryant, and as says Flournoy, accrued monarchy--(which signifies *moloch*, in the oriental tongue---and *idolatry* and *intoxication*, greater evils than which never cursed the earth.

I wish now that every *philosopher*, doubting my affirmations, would read Jacob Bryant's works on antiquity very candidly and very thoroughly. His theses are all impartial—but he throws perhaps without knowing it, the greatest light upon any theory, that I am very willing to have him most thoroughly perused before any one judge on my own premises.

The determined and final conclusion to which by the blessing of Jehovah, I have come, is that the Protestants should in mercy and goodness forbear to hate the Catholics, and the Catholics should also in like kindness feel no more bitter animosity against the Protestants. They greatly mistake each other, and impute reproachful motives to either Churches, which cannot lead to peace in either sanctuary. It is time I sincerely hope and pray, that every European Nation and Americans should cease to hate each other's country and profession, and persuasion, and unite and blend in universal harmony as peaceful and loving communities.

After having pioneeringly composed with much assiduity of mental labour, the foregoing arguments in favor of peace between Catholics and Protestants, I was fully aware that I had a multitude of professionally learned opponents and sometime detractors, who would ill brook to see me succeed without their most determined opposition! Candidly relying on the truth of my premises, and fully assured of the truth of my inspiration, though not with the greater light of that of the prophets, I was however diffident of my powers, and felt unwilling to go before the world in a pamphlet, such as the foregoing, without a decided appeal to the Testimony of antiquarians. At first I appealed to Jacob Bryant, whose six octavo Volumes contain researches into all antiquity, supported by all the authorities of the Grecian and Roman school; and afterwards to the Rev. Mr. Faber, whose system of Explanation of the origin of Pagan Idolatry, is learned, accurate and authentic, in many particulars. However differing on some points, both these learned antiquarians agree upon the accounts that have come to us of Babylon.

Having found now that I had creditable authorities to whose researches I could appeal, and on whose knowledge before the world I could rely. I feel that I have not done amiss in producing such a work as the foregoing.

The concurrent Testimony of Bryant and Faber, who wrote, the first in 1745 and the latter in 1815, is that Babylon on the plains of Shinar, the scene of the Babel building, was the original scene of the rebellion of the family of Ham. Bryant says that by God's direction Noah assigned Europe to Japhet---Asia to Shem, and Africa to Ham. And that the family of Japhet went without resis ance to their allotted portions of land at the north, and so did Shem's to

the East. But that the principal part of Ham's family with Nimrod at their head, and with the assistance of some recreant men of the other families, rebelled against the Divine appointment, and proceeded to build the Tower of Babel. They were frustrated by the confusion of Languages, and scattered abroad. The family of Nimrod, or Cush, carrying the institutes of Idolatry and monarchy into other regions, and had influence enough to get them adopted by other nations. And this is the way as Mr. Bryant has it, that Paganism and kingcraft arose. While Mr. Faber with some slight shades of difference from Mr. Bryant, acknowledges emphatically, that Babel was the scene of the apostacy from the truth, and the proper worship of God—but that instead of the children of Ham carrying their Idolatry to other parts of the world, the Idol worship was invented by the Ethiopians and conformed to at Babel, by the progeny of the other two Patriarchic sons of Noah. And each colony of either class from thence, carried their stock of Pagan Idolatry to other parts of the world to where they emigrated with the institutes of the children of Cush, who exerted a great influence in favor of Idolatry, Monarchy and Magic. From the conjoint data offered by Messrs. Bryant and Faber, I am induced to draw the following conclusion:

1. That the scene of Babylon was the great centre, from whence branched out to other parts, Idolatry—kingcraft—magic and intoxication. Greater scourges than which never afflicted the world.

2. That the governing party and major portion of the population of Babylon, were descendants of Cush and Ham—and "black and woolly" as Mr. Bryant calls these descendants of Ham, (which name "*Ham*," itself Bryant says "*denotes* the colour and worship of his descendants.") From Bryant also we learn that Ham invented Idolatry---Cush invented magic, Nimrod invented monarchy and intoxication:---and each had several names and titles before their followers, for these horrid abominations.

Mr. Faber says that the city of Babylon, the scene of the Babel building, was the great thoroughfare and outlet of Paganism and monarchy. And that from thence was all the world infected with idolatrous adoration.

Hence from the data and conclusions of these two eminent and very learned antiquarians, who thoroughly investigated and probed to the bottom, the origin of the heathen mythology and of nations, I am the more confirmed in my opinion, expressed in the foregoing essay, that it was this Babylon that made the nations drunk with the wine of her temporal and spiritual defalcation from the truth---idol worship---and that from thence and from Egypt, have gone the Pagan rites that had cursed the earth so long. And that so far from Rome being the city alluded to by St. John, he in effect alluded to the ruling population of Babylon, as comprising the Harlet of abominations, and their Ethiopian brethren, who have never blessed, but cursed the nations with odious and abominable institutions, making them drunk therewith: and that it is surely high time for the better portion of the children of Adam and Noah:

intellectual, moral, high-minded free agents; to act with a proper and a keener knowledge of what more than all conduces to their everlasting weal, the true worship of God, Jehovah. And undisturbed more by the monitions that should withdraw the view from Jesus Christ, to the dim, dull and vulgar scenes here below, we must "PERFECT OURSELVES AS OUR FATHER IN HEAVEN IS PERFECT." That is the ultimatum of perfection. This is the will of the Universal Creator.

Additional Evidence.

Since composing the foregoing portion of this essay, I have read creditable authors upon the antiquities of the Heathen Mythology, and the origin of paganism, of monarchy, and of magic and drunkenness. Especially have I read the books of Jacob Bryant, who, going to the bottom and origin of the Idolatry of the heathen gods, adduced from the concurrent testimony of numerous Pagan authors, and the deciphering of Egyptian and Chaldaic hieroglyphics, beyond a doubt, that the gods of Greece were derived from those of Egypt and Babylon—and that the gods of Egypt and Babylonia were men, who during their lives were worshipped by their children, and in the process of time became to be considered real gods, and then were carried as a system of worship of images, into Greece, and from thence into Rome—which two latter nations knew not that the Jupiter Ammon of Greece was in Egypt or Chaldea, Ham or Ammon; the Bacchus, Nimrod; and the Neptune, Cush; and that the numerous other deities were only titles of Ham and his immediate sons, Cush, Canaan, and Mizraim; and that the origin of Idolatry centered in Ham and his immediate sons: For neither Japhet nor Shem originally, practised idolatry, nor their children.

Mr. Bryant, the profoundest of antiquarians, gave us also to understand from the signification of words, and the course of events in the early history of mankind, that monarchy first existed in Nimrod, who was also worshipped in Babylon under the style and name of Bel, and in Canaan, as Baal. To Cush himself, he attributed the invention of that art of the ancient necromancers, magic and sorcery, taken notice of by Moses in his first book, Genesis.

Mr. Bryant, from whom other antiquarians draw for evidences in their mythologic researches, as that from the Rev. John Newton, other men draw for evidences in the interpretations of the prophecies, goes on to say that the race of Ham, especially of Cush, were great and enterprizing men in early times—the "race of Anak" and of the Giants, mentioned, also, by Moses—and the leaders, too, of the Babel building, which ended in the confusion of dialects; and indeed, the most conspicuous actors that marked the events of our world, after the flood—by germinating and nurturing Idolatry—by inventing and keeping up monarchy, with the aid of magical incantations, that infused so much fear of, and veneration for the children of Ham into other people—and that from thence the contagi-

on of the example of the children of Ham, and Cush and Canaan, was visible in the adoption either by force of battle or force of influence, of the systems concocted up by the reprobates, such as Paganism and king craft, that went into remote nations in their migrations from Ararat or Shinar, and were adopted at the extremes of the earth. In this fact also agree Mr. Faber, and other antiquarians.

Mr. Bryant farther proved that the earth was in the days of Peleg divided by Noah at the Divine command, among the sons of that Patriarch, and Europe given to Japhet, Asia to Shem, and Africa to Ham. But that the progeny of Cush, son of Ham, refused to obey and rebelled against the Divine injunctions, and the great body of the Cushites under Nimrod the first king, as their leader, and aided by some few of the races of Japhet and Shem, drove Assur, a son of Shem, out of his boundaries in Asia, and would have driven him farther had he not withstood them by the walls of Nineveh—and that Canaan was of the rebellious tribe, since he, instead of migrating to his lot in Africa, went into Asia to usurp the portion originally designed and intended for Abraham and the Hebrews.

Mr. Bryant finally proves these remarkable facts, that the clue by which the old heathen chroniclers, discovered the migrations, colonies and stations of the race of Cush, was by the "*blackness* of their bodies and their woolly heads"—and that *this distinction* was remarked every where by the old writers of the Gentile mythology—and the criterion indisputably established. *And moreover, that Ham's very name expressed the colour of his descendants.* Here was means to trace the several families to their several abodes, and to see their several operations. And it proves that the black hue of Ham and Cush and their races, were not from the influence of the climate: since if Ham, only, was black, why was not also Shem and Japhet of that hue? And if as the Rev. Stanhope Smith, of Princeton, New Jersey, remarks, that centuries intervened to produce the black skin of certain species of men, how was Ham black, in the days of his white Father Noah? The inference is irresistible upon these premises that the different colours of the human races were cardinally made so from Providence, by miracle; and not the influences of the climate by nature. And hence the truth is too obvious for misconception, that the conclusions I have drawn in the main part of this essay, as to whom and what were the *Beasts* and *whore* of the Apocalypse of St. John, are too strong to be shaken down, and that as the race of Ham and Cush were they, who have more than all others plagued and pestered the world, which facts the Bible alike as profane History illustrates, so they alone must comprise the monsters of sin and inequity depicted to our astonishing gaze in the mighty drama of the Revelations. For they were giant men, full of power—from the "God of this world," as St. Paul calls him—Satan. And had a terrible ebony king of their ebony selves—Nimrod—carrying all before them, until checked at Babel; and afterwards influencing by some subtle means, which the Revelations denominated "*sorcery*," all men to adopt the irreverent worship, against Heaven, of Idols and

Dragons or serpents---and the adoption by all nations, which continue TO THIS DAY, of that scheme of Tyrants and that scourge from the opulent and potent, against the penurious and feeble, of kingcraft! Hence now I solemnly lift up my right hand, and call upon my opponents and my contemners, to lay, if they can, in a pure conscience, their hands upon their hearts, before the majesty of the Heavens, and say that John James Flournoy, be wrong in his views upon the principles and policy he advocates? How can you do that, ye deriders and ignoble slumberers upon the best of plans? Do you not now see our Earth groaning under the oppressive weight, alike, of Paganism—of monarchies, of bad influences, or of magic, sorcery, that bend the people to support and defend to their own hurt and their own pains and penalties, a few imbecile fools, for Rulers absolute? Are they not, in Pagan lands, still groaning, as crushed by the wheels of ten thousand juggernauts in ten thousand shapes, the unfortunate vassals of the regime of Pagan Idolators? Are not poverty-stricken Irishmen; war scarred Spanish people; death-doomed Poles; and a thousand thousand others, who cry unheard of us, to God, for relief, testifying to the leprous and hellish plague of monarchy? And after all our surveys of these troubles upon unhappy humanity, can we as rationals, refrain from asking whence come they; and looking upon the original inventors of them, can we abstain from hating them, and from worshipping rather God, than their lusts after the Earth and Earthborn creatures, and the vilest things under the Earth and the sea:—and loving rather our fellow brethren and the order of created beings, after ourselves, than the adoption of the condignly to-be-abhorred plan and plot of monarchy, to swell in pride over the unhappy, and to make misery the lot of obscure millions!—And still farther, are we to regard a comparatively inoffensive church of the white sons of Japhet, as the most abhorred of monsters depicted by the inspired penman? Are we not rather to point to that race of men that came from one of the trio or the triad of men's ancestors, and have exceeded the other two iniquities and in horrible inventions, and signalize them as the ones from which have accrued to us—hellish institutions and corrupting influences, and persuasions—and thence to conclude them as the very monsters of the apocalypse. For if they have done mankind the most harm by their "sorceries," and heinous inequities—by their influences and diabolical institutions—is it not that the most rational view to be taken of them is that they are the many headed and horned animal from whom has issued so much and such wide spread corruption—and must not they be the scourges of men rather than the Romish Church? What men could more have acclaimed at the Beast "who is able to war with him?" the feeble bonds of Japhet and Shem when Cush and his giants lorded it over reluctant provinces or puerile communities, or the kingdoms of Europe against the See of Rome, when that pontifical authority fulminated comparatively harmless comminations against the powerful monarchies? The lights on this matter exhibited by this

my essay, are so clear and indeniable, that he that denies them without material disproof—(an impossibility) must be either a mad man or a stupendous ignoramus.

In this concluding addenda to this essay, I have not given the particular extracts from the antiquarians and their references, because I shall reserve this portion of my works for an exclusive elaboration in a separate Book, devoted entirely to this question, as to the descendants of Cush—in which, expatiating at large and giving their testimony in a literal train, and arguing the whole, and framing my own decisions upon them, I shall fairly meet their observations with accuracy and then close the discussion upon expulsion for some time.

For demonstration of the entire patriotism of my motives I beg my American brethren to be philosophic reviewers of the objects and tendency of my purpose. And to scrutinize whether or not the race of Ham do not deserve a safe lodgement in Africa—and ourselves every where, South, North, East and West, to be a peaceable people undisturbed with their malign influences. The North hates the South—the South the North—and why—because of the race of Ham and Cush! Were this race deserving, rational, noble feeling, pious and moral—unrepugnant to virtue, and just—then had they been worthy of so much care and solicitude about them, and so much ill will and strife because of them. But they are not—they are the link in natural history between the brute and man, and in religious considerations between man and Satan. I say this in no spirit of malice,—no spirit of envy,—no grudging spleen, no far-fetching thoughts of unexistent things. I saw my brethren of America, continually disputatious—ever wrangling on something or nothing. Like a metaphysician, plummet in hand, I sounded the depth and consistency of this nothing, or of this something—I found it was a thing—and what sort of a thing? One that ever has plagued those who have to do with them from the age of Japhet to the age of myself. Could I then, indolently sleep on, and enjoy my prosperity in sensuality—and neglect the moral and religious advantages of my people? I indeed could not! I foresaw and foresee still the disruption of the American Union, the disembogueing of spleen between State and State, the wars civil to come, if the race of Ham remain here in any light and aspect for any long continuance of time. How unpatriotic therefore would it be, had I refrained from telling my mind to my friends and brethren? How sinful and criminal, in me, if I see a house burning, or a ship about to strike upon perilous breakers, that I should refrain from proclaiming the danger and allow the catastrophe? That in me would be as criminal as if I had with my own hand fired the citadel of the city? Who now can of all my countrymen blame me for this expression of my solicitude for the welfare of our common republic, by medium of expulsion.—Have I aimed for any thing but your peace and prosperity, my countrymen? I can before the Eternal, and laying my hand upon my heart, affirm that I have no prospect in view—merely for person-

al benefit or fame; no intent, in anticipation—no desire for other scenes to come than what can be for the welfare and the peace—the good and the blessing of my beloved brothers of liberty, and Religious hope. Much however depends on our own good qualities—on our repentance and conformity to Christ—on our self-reformation and conformity to the Bible, on our acceptance of God's mercies—on our practising the operations that I here urge, and upon the consistency of our lives and the blameless character of our reputation, remote from all the scenes that disturb, and exempt from objects around us so calculated to mar our harmony—let us resolve to do well, and let us practice upon this noble resolve, and then the work will have become completed, and we shall perpetuate, under God's benignity, to our national and domestic harmony, and prosperity.

An Enigma! A Mystery!

The whole Bible, or Book of God, meaning in Greek "*Biblos*," or "Book or Books," is mysterious in all its incidents, bearings and circumstances. Its spirit is profoundly mysterious, but known at the same time plainly in all its mystery. The blessed volume—the oracle of light and life, has the two-fold nature of being mystical and plain at once. In many things it is so mysterious in its delineations as to require the aid of those who make it a peculiar study—the Priesthood or ministers of the Gospel to unravel its mysteries, while in other particulars it is so easily known as to be readily perceptible to and comprehended by the plainest and humblest intellects.

Why is it that the Bible is so enigmatic and mystic? That various Gospel ministers feel mightily puzzled to support certain positions and to enforce certain tenets: while others, to make good scriptural words, descend like the Jesuits to argumentate upon positions totally irrelevant to the intents of the Majesty on High?—Is it not within this purview that the answer is found: the Bible was intended by the Almighty, to be at once profound and plain, at once, complex, incomprehensive and mysterious, and at the same time, in various places, or altogether, plain, precise and exact in all its instructions. As that we *know not how* it is we do live—how it is from day to day our blood and breath support our lives, and how the sun still gives us light unquenchable—and anon, we know, assuredly, we do live and the sun beams upon us day after day in cloudless splendour, when it is not raining. Thus it is with the Bible: we are therein given in plain words to know our duty in the ten commandments from mount Sinai, and the sermon of the Saviour in the mount, and we are yet nevertheless left in a complete mystery about many other particulars, the depth and profundity of which the disciples of Christ vainly endeavoured to fathom from their Divine master. Among others of these disciples' trials to discover the mysteries forbidden, even to them, is the following instance, See chapter 9th, John, verses 1, 2, 3. "And as

Jesus passed by he saw a man which was blind from his birth.—And his disciples asked him saying—master, who did sin, this man or his parents, that he was born blind? And Jesus answered and said, neither hath this man sinned nor his parents: but that the work of God might be made manifest in him."

Here now is a declination to reply to the question of the disciples more than partially, and not plainly to its utmost extent.—The answer given by the Lord was a reply only as respecting the *individual* case of the blind mind: whose blindness was made that the works of God may be manifest in his cure; but the whole view and range of the inquiry, is not satisfied, because the disciples wished too apparently to know whether the misfortunes befalling children, are attributable to their own sins, or those of their parents. This was the plain question in the abstract proposed by the disciples: and yet the Saviour thought proper to reply to that alone as touching the individual case of the blind person, and never observed any thing upon the more general range the question was designed by the disciples to take. The answer was that the sins of neither this man nor his parents made him blind, but that he was blind only to meet the time of his restoration by Christ, to manifest the doings of God, "in him." Thus the design of the inquiry of the disciples to find the mysterious workings of Providence in allowing visitations of evil, upon men, alike, good and bad, indiscriminately, is never satisfied. They are not told whether or not it was by our own special sins, or the individual sins of our fathers, that the mishaps of life occur to us. Altho' we all beforehand, and in the abstract, know all arose from Adam's fall and are to be better in Christ's restoration. But the particulars of the simple inquiry whether some men suffer more harm in life than others, from their own or their parents' sins, are left unanswered, and in relation to persons, as mysterious as ever. Faith alone is left to its utmost trials—to do its best. Man is not given to understand whether or not men, as individuals, suffer, or prosper, on account of their or own their parents merits or demerits. And the words of the sermon in the mount, "blessed are the poor," preclude every insight into this mystery of Providence.

Nor alone does the mystery hinge here. Every incident of existence is replete with mystery. All the chains of events and the trains of circumstance, on this sublunary strand, are fraught with mysteries of life or actions. No one of mortal life can unravel the secret of what be the minutest atom? Things inanimate, and things animate, all are shrouded in the vesture of profundity, and no precision of foresight, or after examination, can unravel to man the complicated machinery or consistency of either. How then can we intimately know the Bible? It is in many things, tho' evidently the plainest of all books, beyond the power of our comprehension, and the answer above noticed, given by the Saviour to his disciples, imply that it was never designed, that man should spy into the mysterious workings of God; for a plain and open answer, without reservation, to the question propounded to the Lord, in all its bearings.

references and inferences, would be to unravel at once, whether or not, all that labour under sickness and bodily defects labour so from the sins of the persons themselves, or their parents; and hence the concession to the affirmation of the above, which was not made, would have turned every afflicted man into a Job, with numerous friends, each blaming him as the sole cause of *his own* affliction, on the score of *his sins*.

Hence as the Bible is so mysterious in many items of its particular revelations, so also is it in the view of the general portraiture that the blessed volume of life exhibits. The general particulars comprise its spirit. The spirit then of the Scriptures are more mysterious than the special precepts it gives forth, except that we take the insight and knowledge of its spirit, from the aspect and tenor of its showings forth, and the operation of its principles and policy. The whole spirit of the Scripture we all know is directed against sin, and against sinful men, stubborn, wicked and incorrigible! But few seem to know who and what are the most wicked body of people against whom the spirit of the Bible is mainly directed. Because of the backwardness of men to take the sayings of the Bible for what they imply--because men will not comprehend or commend its spirit --because too, even its precepts on the ordinary incidents of life, are mystic, so it has appeared that men live only on the obedience to the minor items, and leave the general and more extended principles thereof to shift for themselves.—Altho' Babylon, in a general showing, is properly named in the Bible, as the Harlot of abominations sitting on the Devil, as the beast—and altho' profane history exhibit the scene of Babel or Babylon as the worst scene of wickedness and crimes, of follies and abominations, to which fact not only BRYANT, but FABER also testifies, in the first or second chapter of his explanation of the origin of Pagan Idolatry, mentioning that from Babylon all the corruptions of the Earth originally went forth to other regions, as well, the most remote Scandinavian and Chinese, as near Arminian and Persian, yet the professed interpreters of the Scriptures have declared the Roman Empire, and she alone---comparatively modern to Babylon, and no great mother of abominations in all the Earth---was the solitary great Red Harlot Babylon, and "mother of all abominations!" Not being satisfied with the internal mystery of the Holy Book, the modern priesthood, many of them, endeavor to obscure its delineations, and render its explications the still more mysterious! Babylon is called a mystery in the Bible—but the mystifiers of the Bible, makes the mystery still more darkly mysterious, by calling it Rome! What applied to the race of Ham, who lived in ancient Babylon, and invented and cherished the abominations of the Earth, they apply to the race of Japhet at Rome, who never corrupted the other races of men to any extent, at one fourth equal to the powerful progress of the mystic sorceries of old Babylon, under the influence and support of the spirit of evil!

The mystery, therefore, of the spirit of the Bible, should make us hold tenaciously and unyieldingly to whatever light we already

possess on the people against whom that great emanation aimed. Nothing can be more plain than its showings of the curse on Ham, the destruction of Canaan, the prophecy against all Africa, (See Ezekiel, chapter 30,) and the hint of Babylon in the Revelations.— If we will not accept of these hints for our guide, we but mystify our faculties the more, in our own delusions. And like the Mahommedans, idolizing a *black* stone, at Mecca and like the foolish unmeditative Catholics worshipping a *black* statue of *Nero*, for St. Peter, we shall idolize and cherish only the *black malice* in our bosoms against our brethren, who like ourselves only err, without being the condemned on the Earth.

[SECOND EDITION.]

THE DOCTRINE OF EXPULSION,

Laid down, and made plain, in a few words; addressed to both the Slaveholder and the Abolitionist; who, no matter how they most violently differ from each other, agree in one thing, viz: Opposition to Expulsion.

The Doctrine drawn from the Bible entire—only the Chapters and verses not specified; but the places be readily found by a concordance.

1. That sin came, and brought woe and death into the world, by Satan's machinations in deceiving our first ancestors in Paradise. Of Satan, of whom he was, and is; and of the worlds prior to our Earth, the Bible saith not, or so little, that all is still a profound mystery; and will so remain, until the next life. Only, we *faintly discern*, from the accumulated hints of all the Prophets, the Saviour, and the Apostles, that the Devil was a fallen Angel; and has the tendency, wherever he gets a seat, or place, in the lower, or inferior, or terrestrial worlds, to deceive, impassionate, malign and make careless of God's laws, and infidelize all men, so as to confuse and make like himself, miserable, all within reach of his influence.

2. That Cain, born first, after the poisonous influence to sin, of Satan, was infused into our Parents' systems of corporeal and moral constitution, was more surcharged with this baneful influence, or proneness to crime, than Abel; and that from this, urging his spleen on, he slew his brother.

3. That Cain was here subject to a *second* and *farther fall*, more degraded, depraved, odious and onerous than that of Adam! —to which he fell after slaying Abel, or to which he was doomed from his innate nearness to Satan, or natural, irretrievable malignance.

4. That the life of Seth and his family, was holy, pious and Godly, "calling on the name of the Lord." But, that by amalgating, cohabiting, or intermarrying with Cain's family, they received in that *intermixed blood*, the curse into their veins; and hence, *all* became corrupt together, save one family, NOAH'S, and the whole "*earth* was filled with wickedness."

5. That the Great Deluge was the natural and unavoidable consequence of this amalgamation, of the races of Seth with those of Cain, inevitable fate!—since it would be, in the order of things, yielding the earth to the control and uncounteracted power of Satan, not to destroy his vassals, and to raise up a new people, that may be undisturbed by the malice, and exempt from the temptations of Cain's families; and no farther gone into Satan's power, than was Adam—for Cain was farther gone than our Father Adam.

6. That, after the subsidence of the waters of the great flood, the family of Noah were subject to a trial, as were the heads of all primitive families. As for instance: Adam was tried in Eden for the world—Abraham tried for the Israelites—and even Christ Jesus, the Lord Saviour, was tried by Satan, but succeeded for the Kingdom of God. So also, were Noah's three sons, Japhet, Shem and Ham, put to trial; and the two first retained their integrity, unsullied by a breath from the Prince of Darkness, and remained as were Adam, after the Gospel was promised him. But of Ham! he fell—fell even down to Cain's condition and nature; and this was because, blind to the sanctity of our Father Noah, blind to the sense of his being God's favorite; and that God saved Noah and his sons for his (Noah's) sake, while He destroyed all mankind; blind to the sense that for this Father's sake he (Ham) was saved; and wilfully blind to this fact, that as God's peculiar favorite Noah, was not without condign perdition to be contemned, he committed the monstrous trespass of mocking and laughing at such a Father! For this, Ham is exactly as Cain—and Ham's descendants as Cain's posterity. Since to kill a brother, is not a greater sin than to mock such a father as Noah, under such circumstances! And to amalgamate with negroes, and even to associate with Ham's people, will again spoil the world. (This I intend for the Abolitionists' special reflection.)

7. That although Noah said Ham shall be a "servant of servants;" yet, as Ham, (whose name signifies dark or black, in the first language, the Old Sanscrit, thus indicating him as well by his very name, as by history, antiquity; and last not least, Scripture, as the Father of the Ethiopians) never repented, nor appeared contrite for his impious transgression against our ancestor Noah; and as he contemned him, yet still more, in making himself a king, or master, instead of quietly remaining a slave; and sought to lay overt and violent hands on his Father; and as he also blasphemed heaven, in making himself the first Pagan idol or God, for the worship of the most ancient Egyptians; or in other words, in as much as Ham invented or caused Kingcraft and Idolatry, two systems that have cursed mankind more than all others put together, and which comprised infidelity in their very nature—as nothing but an evil spirit of unbelief, or an infernal defiance of heaven, could have made Ham to invent these all horrible and abominable Tyranny and Paganism—for this Ham's curse is still greater than Noah spoke—an *out-cast* from better society—to be repudiated, abhorred, and forever eschewed. (I recommend this to the slaveholders.)

8. That the negroes are the descendants of Ham, and a race of out-casts, and not intended for our society, I refer to the expulsion of Hagar by Abraham; to the fact that Jacob went into Egypt without servants, plainly showing that the last Patriarch, because, from the condensed lights of his two fathers, and his own from Heaven, he must know God's will more intimately, did send them away, as he had none recorded, on going to meet Joseph. Now the heritage of a son increases on going from fathers to one son. It must increase on going from fathers to one son. It must increase on going from Abraham to Isaac, and from Isaac to Jacob; and when Jacob and sons went into Egypt, their slave property ought to have been many, where they NONE! Some divine injunction, *not recorded*, no doubt induced this *none* of servants! I, also, refer to this remarkable fact, that the Israelites were told to borrow jewels of their oppressors, to make some restitution for never paid wages, but never to hire slaves to accompany them! Moreover, when the Egyptians pursued after Israel, as they were crossing the Red Sea, God would not disable these Egyptians to make them serve Israel, but had them all drowned! And all Israel passed forty years in a wilderness without slaves; and slaves were not thought of, until when Israel was about to enter Canaan; and when Moses, foreknowing the interest that stubborn people will take in slaves, allowed of them under certain conditions, as Samuel made regulations from the LORD regarding *Kings*, after the people asked for one---two regulations as to slaves and kings---not freely instituted by God, but given unto a stiff necked people---until Christianity shall destroy the one and the other---consigning kings to private life, and negroes to Africa; which, will one day be, when Christ's words are better conformed to! When Jesus said "call no man master, ye are brethren: he that is chief among you, the same is your servant," He gave a direct and deathblow to kingcraft, and indirectly referred to the words of Samuel, when he spoke to the people to persuade them to have no king. (This I recommend to Europeans.)

9. The Kings and Idols coming from Ham's "Great Authority," from Satan, who made his favorite full of magic and sorceries, in order to influence others, plainly designated Ham and his posterity, as the Beast of the Apocalypse, that succeeded the Dragon: the beast being Leopard spotted, had black enough on him. This was when the blacks were "great and terrible" in Africa, before Christ. But after they become a "peeled and scattered," and hence the great authority beast left, and one with two lamb like horns appeared, as harmless and submissive; but had the "voice of a Dragon," designating the negroes of the present time.

10. That the Moslems and Arabs are a distant mixed breed of blacks and whites, which we may see in looking at Ishmael, who, because he had Egyptian or negro blood through Hagar, was said to be fighting race; and "his hand against every man, and every man against him." A prophecy given for no conceivable reason, but that because Ishmael was not purely of Japhet or Shem, by

both parents! Hence here also, the false prophet Mahomet, appertain to negroes' influence, and flesh and bone, though indirectly.

11. That, the Babylon of the Revelation sitting on a scarlet colored beast, was only the influences of the Negro race supported by the Dragon and Devil, in all those refinements of fashion, money, harlots, wine, kings and idols, which are abominations growing out of the systems of Government and Paganism introduced by Ham. And this Babylon does not mean Rome. For the utmost violence of the Romish Inquisition, or Church Tyranny was felt in Spain, and advised by the Spanish Cardinals, and the Cardinals from, and contiguous to, Africa: And it was from Spain, by a Spanish husband of Mary's of England, Philip, that the Inquisition was introduced into England, at which Arch Bishop Cranmer, and other eminent and most pious men, were executed. And now an examination into the Spanish Pedigree, or the ancestors of Spain, will show that much Moorish and African blood, yet remains in the people, and the great majority of them are part negro---Philip himself had a woolly head, tho' brown skin! And since Kingcraft crept with Idolatry into the Romish Church, that church, though not the beast itself, has the "mark of the beast!" Since take away her kingly systems of irrevocable persecutions,---and her Idolatrous abomination of all kinds, with whoredoms the direct offspring of Idolatry---and the Church of Rome would then be as pure and spotless as the best and brightest of the Protestant Sanctuaries!---Hence now the Babylon sitting on the scarlet Beast, was not less nor more, than the figurative influence, and contaminating power, of Ham and his children, from all ages to the fall of Babylon, which fall is not yet come; supported by the original Dragon---alluded to before the Beasts appeared. And this was the recapitulation of the whole terrible Drama. The two Beasts transformed into the whore---and the Dragon supporting her---and her clothes blood red, too surely indicate the wars, ravages, oppressions and tyranny, as well as Molock offering in Pagan rites, of human victims, that in one long fiery stream, have burned, from the time of Ham, to the present age, accruing from his two infernal magic systems of kingly dynasties, and Heathen Rites: Kingcraft is an everlasting and fruitful source of wars!---Idolatry of curses!

12. That, the Saviour, himself, showed something, plain enough, of the above truth, or, at least a very strong suspicion that way---by alluding to dogs, as not fit to throw our bread unto---and when a woman of Canaan---a Syro Phœnician---asked him to heal her daughter, he hesitated to notice her, and at last said, though he afterwards granted her request,---"It is not meet to cast the children's bread to dogs"---thus designating her black race as *dogs*---to whom we must not cast bread—or in other words, must scrupulously avoid; and when the Apocalypse' say "Dogs" are without with "whore-mongers" in the lake of fire—and not admitted into the New Jerusalem—we have the finale of the picture, in mighty corroboration of my opinions of the Real Babylon.

13. That, it is the endeavor of Satan to bring about another

moral confusion of the world, and another desolation and death, as that of the Deluge! and with this view, the Arch Fiend and deceiver, makes Ham's influence powerful, as he, before the Flood, did make Cain's!—at the same time he gave Ham's children such a deceiving look of poor humility, and abject harmlessness, in order the better to seduce away and quell our *suspicions*, and to make us suspect our white brothers, and get mad with our friends, in lieu of the real originals of our troubles; since we consider ourselves as too much elevated, and far above *negroes*, to scold much or quarrel *with them*, when they belong to a neighbour or are free —while we love our own too much to hate them. And this is but the trick of Satan to lengthen the stay of the negroes in our country, to undermine gradually, and by degrees, all our hopes—by some civil war—or some amalgamation—when the Arch Fiend's triumph will be *visible*. He is trying to bring about amalgamation, and corruption—In South America he succeeds, but too well. Here he is making infinite exertions. But thanks be to GOD, the Devil will never a second time produce universal amalgamation, to end in universal death. Still wherever he plants negroes there is corruption enough. Expulsion is the only conservative remedy for American evils.

J. J. FLOURNOY.

A

REPLY,

TO A

PAMPHLET, ENTITLED

"BONDAGE, A MORAL INSTITUTION, SANCTIONED BY THE SCRIPTURES AND THE SAVIOUR, &c. &c."

SO FAR AS IT ATTACKS THE PRINCIPLES

OF

EXPULSION.

WITH

NO DEFENCE, HOWEVER,

OF

ABOLITIONISM.

BY

J. J. FLOURNOY.

"Magna est veritas et prævalebit."

ATHENS, GA.

1838.

REPLY.

Great Truths of any kind, are not easily believed by the mass of mankind. A careful and laborious induction is required to be gone through, ere the facts are taken for what they exactly represent. By the generality of men and nations, physical facts are more readily deemed mathematically demonstrated, and henceforward credited forever; but not so with moral axioms. These latter have to struggle for centuries with delusions, and the vicious passions of persons, before they become believed and fixed on an unshaken foundation. How are the maxims of Newton believed with passive credulity—his gravitation and his thesis of the steller revolutions? No man doubts, or calls them in question. They are physical truths, which men readily credit. But great moral truths have been from the days of Moses, to this age, in continual disputes by various men. Why? Because moral things are opposed by the inveteracy of sin, and men are unwilling to realize their duties, in quietly resigning the powerful impulses of their natural appetites. Hence, as the Bible is a moral book, altogether, as to its tendency to reform the world, its tenets and axioms are not believed to have the same course by all men; but different ecclesiastical Doctors have differently interpreted the various texts and chapters thereof, to suit their several notions of the awful dispensations; that numerous sects have risen up from these different interpretations and misinterpretations of the words of life, that there is but a distant and dim prospect that men will ever, before the Millenium, begin to think alike together, and act upon the Bible. The main reasons why so many sects and churches, and bodies of men, so much mistake the Bible, and hence indulge in graceless bigotry against each other, is the solitary fact, that they miscomprehend the SPIRIT of the BLESSED VOLUME, in interwrangling upon the meaning of the words. For instance, does not the whole Bible, in the best spirit of it, reprehend wars and fightings? As for example, was not David the son of Jesse, a truly good man "after God's own heart?"—and yet though he was told by the Lord to chastise the Amalekites and the Philistines, and though he warred against evil men alone, so repugnant to the heart of the Lord, was all wars—though sometimes ever so indispensible from the satanic malignance of bad

men—and He forbade David to build him a house, because he was a "man of wars." Solomon, who had peace all his life, was the chosen constructer of the Temple. Here is an axiom as indisputable as the Sun in meridian splendor, that God doth not approve of war. And now observe the ingenuous interpretations of men—military men can appeal to numerous texts of the scriptures, and even to the interview of Jesus Christ with a Roman Centurion, or Captain of a hundred prætorians, in justification of their murderous campaigns! They can thus make it, by twisting and contorting the texts, appear the war was legalized of Heaven, and is just! This deludes, band after band, of even Church Professors, to go to the deed of murder on a large scale! But the SPIRIT of the Lord is against wars, and no better evidence is wanting of this, in the Old Testament, than His *Veto to David about the Temple for stated reasons*—and the uniform practice and preaching of the Saviour, in the New Testament. Moreover, to have Kings to rule over men despotically, or in any sense, is also disapproved by the same Eternal Lord; as see the book of Samuel, the Prophet, at that place where the Israelites "asked for a King." God did tell Samuel to try to dissuade these *free moral agents* from having a king; but they would not listen to Samuel on it, and had kings granted them at last—more by way of depressitude and punishment, for rejecting the Lord's appointment of Judges, or for rejecting the Divine Republic, than, as a commendation and reward. Here is the spirit on monarchy of the Old Testament, given like that on war, directly from the mouth of the Lord by Himself! And in the New Testament, the Saviour said, "call no man master; ye are brethren; he that is chief among you, the same is your servant." What better description of a Democracy is to be found, where every ruler is elected by, and is the servant of the public? And now, again, mark how the ingenuity of men can interpret away this spirit, by dabbling upon contingent texts—and how can the Loyalists of Europe, publish tome after tome, in advocacy of monarchial institutions, taken from the scripture words—uttered rather by men, such as the acclamations for the king in the Psalms of David, and certain commendations of the king also in the Proverbs of Soloman,—which do not nullify or infringe upon the words spoken by the Almighty Spirit to Samuel, in condemnation of king-craft. What is now the sequel? Why, men commit wars on one another: Kingdom precipitate armies on Kingdom—all under sanction of the Scriptures, in the opinion of the operatives!! And kings still retain their thrones, and wield their magic sceptres by the "Grace of God,"—which grace, if exercised, would be in God's will, to hurl the foolish crowned from their high pla-

ces—where they, infuriated frail men, called "kings," do but breed mischief and wars, for dynasties, and for succcssors, and for empires.

I have been thus elaborate to preve that, in looking to the Bible for Gods's will, we must search rather earnestly for the SPIRIT of the prophecies, than for the *words* of the matter, that are of secondary importance, and given rather as reluctantly, as the previous and final opinion of the thing, was expressed in the most decided manner. I call the attention of every defender of the retainment of the negro race here, to the above premises, and I ask them if my conclusion be not properly drawn?—I respectfully suggest to the Rev. Gabriel Capers, the author of the Pamphlet to which this is a reply, the propriety of a better understanding, than merely superficial, of the profound sayings of God, as laid down in the Oracles of Light and Life. And to Mr. W. J. Hobby of Augusta, Author of an anticedent publication of the like nature with Mr. Capers', I would say that against abolition by itself, his remarks are conclusive in my view, but against Expulsion the antagonist of both Abolition and slave-holding, he has not advanced. nor can any man, any single position strong enough to undermine a single pillar that supports the Edifice against negroes. Having both appealed to the Bible to support their assumptions, I too shall appeal to its SPIRIT, for it is the SPIRIT of the BIBLE, that is more directly GOD'S PURE WILL, and by following the *Spirits simple declarations in the beginnings*, there is more safety to us and the Republic, than in disputing upon after words—And the foregoing paragraph is intended to illustrate the subsequent testimonies.

Before adducing supporting illustrations from the Scriptures, I must express my surprise that "The farmer," should appear to suppose Abolition is itself Expulsion, or goes for the expatriation of the negroes, when the Abolitionists of the North have expressed it, and as I have always apprehended, it was their freedom and continuance here, as free, and not their expulsion, that actuate their movements. The blacks themselves, at the North, held three several meetings—one at Boston six years ago—one at Philadelphia five years ago, and one last year at Albany in which they virulently denounced colonization as the bane of the negroes, and went for the freedom and continuance here of their race. They called the Colonization Society the "ally of Slavery"—and were for amalgamation if the white communtty allow the vile association! And a law has been enacted in Massachusetts to licence the intermarriage of the white and black races. The Abolitionists so far as I know, have not either rebuked the negroes, or faltered in the ardour of their zeal to effect the liberation, and indwelling in our country, per-

haps forever, of the descendants of Ham. Thus then we see Abolition is the antipode of Expulsion—and "the Farmer" was mistaken, greatly mistaken, in supposing that the views of the father of Expulsion, and of the fathers of Abolition tally together! He certainly has not heard the maxim, that Abolition is the expulsion of the negroes from the mouth of an Abolitionist himself. They have in New England no more idea to send off the blacks than he in Georgia entertains. The only difference between himself and the Tappans and Bemans is this, *they* want them to live here, *free* while *he* desires them as *Slaves*—I oppose both and say expel both bond and free, of the negroes! It cannot hence, be supposed that abolitionism is Expulsion; and I repel the insinuation!—I should like to know where Mr. Capers obtained this view of the abolitionists: I know that no genuine dyed in the wool Abolitionist ever lifts a finger in support of the Expulsion-doctrine.

In this refutation to Mr. Capers' copy-right-secured-Pamphlet, I shall travel over some grounds already traversed in my precedent published Essays, not one of which have I had the pleasure to see answered. Abraham as a master of servants or slaves, is first hinted at. That holy man was by God selected as the *pioneer* into the world of his progeny, in the infancy of civilization, and when all around was pagan darkness, in which ancient Egypt set the example from the instigations of Ham who was the father of Idolatry—and black too as his name denotes—tho' his previous name must have been Canaan, as we find by the framing of Noah's curse against Canaan, when Ham himself was the mocker of his father. Living in the infancy of civilization, could it be expected that the Lord would give Abraham his whole canon of Laws at once by a dazzling brightness, as he did from Sinai to his descendants some time afterwards?—Was not the statutes of covenant, as by course of regular induction, given to him now and then, and even the *whole series* left *unfinished*, until the age of Moses in the wilderness, and some left out to the era of Christ? In the New Testament by the Savior and his Apostles, especially by St. Paul's words—"Let every man have his own wife, and every woman her own husband," was polygamy first plainly and definitely abolished. Why was it not abolished in Abraham? It was not peremptorily abrogated, but the direct honor and allusion to his wife "Sarah, thy wife" in foretelling Isaac's birth, when all his concubines were passed by, gives us an insight into the Spirit of the word and will, as seen so distantly. If now God's *secret will* concerning slaves, had been revealed to Abraham, so would also have been his will concerning a plurality of wives, or concubines.—This in the pioneer of the ways to Heaven, at so early a date, was passed by, and

Abraham had but few Laws or directions—which were multiplied to his children, and again multiplied to the members of his Church by Christ and the Apostles. The truth is the whole will of God was not revealed to Abraham, to Isaac, or Jacob.—Altho' in the end Israel had fewer Servants than Isaac, and when he went with his household into Egypt, from the famine, he had seventy persons as his kindred family, and nothing is said of his servants or slaves, tho' they would have been enumerated, had they been his property and going with him into Egypt. He had many sons and grandsons and they were shepherds and grazers—Now few men are requisite to manage numerous herds.—Besides, again, on a previous sending of his sons to buy corn in Egypt Israel sent no slave—not one! Where were they? They were not *employed! He had them not!* God, perhaps, forbade him to keep them! For any thing the "Farmer" can say, this must most evidently be the fact!

But with old Abraham, I have done. The will of God is so plainly written on every Book of the Bible, that I am astonished that, both abolition and slavery holding Clergymen, whose sacred duty it is to comprehend its SPIRIT and PRECEPTS, have so misunderstood the drift and design of the Holy Oracles! To Abraham, even to Abraham himself, the will of God concerning slaves was made known, but not glaringly enough to strike the dull perceptions and duller capacities of my several operative opponents. But my beam of vision, it struck in colours too manifest and palpable to be not exhibited. Abraham had an Egyptian slave-woman, a negro of the race of Ham, as antiquity, and ancient statutes have proved the ancient people of Egypt to have been—and the present Copts lineally descended from the subjects of the Pharoahs have the negro cast of colour and features. This negro woman of Abraham, Hager, ran away once from the chastisements of Sarah. She was directed to return and submit to her mistress. And here the "farmer" may say is another evidence of the toleration of bondage, But I stop not half way, I go farther—even to the end and invite him to look at the ulterior sequel. After Isaac was born, the son of Hager, Ishmael, in the nature that cursed his half ancester, Ham, mocked the old woman and her child, Isaac—Sarah called to Abraham and bade him send off the bond woman and her son, that is to expel her forthwith! Abraham did not like to do it. But the word of God came to him to "hearken to Sarah's voice," and do as she bade him. He then expelled her. And thus lost them forever. Here, in this final conclusion, of all this scene, is a better insight into Heaven's will, than was to be found in the Angel's sending Hager back, when she ranaway of her own ac-

cord. No! the moral was not strong enough then, and the bond woman of Egypt was reserved for another scene, more deliberate and determined, and that was her Expulsion. Who can now deny that the Doctrine is from on High, and Divine! who can gainsay the trifold force of the power of this plain and categorical exhibition, but not more plain than the inspired penman Moses has himself given it. Here is God's will at the beginning, and here I date the first plain perception of the Spirit of the Bible, to which subsequent permission to hold slaves, and the regulations about them, are only contingental allowances, to satisfy the craving propensities of such a "rebellious and stiff-necked" people as the Jews. In the same manner, as, that after rejecting God's dissuasions about having a King, the King was granted them but under certain regulations: in the same manner too that, as Jesus defined the *cause*, why Moses allowed men to put away their wives so easily to be, because of the "hardness of their hearts;" "but it was not so from the beginning," so in following the vein of interpretation, here opened by the Saviour himself to us, we shall observe that so also, the allowing of bond men and bond women, were tolerated, upon principles exactly like that which allowed kings—and permitted divorces for frivolities: and I am the more supported in my assertions, by the fact, that Joshua had no right to have permitted life to the Gibeonites, through their trick, as all were beforehand adjudged by God, to death—and hence he had no Divine authority to keep them for hewers of wood and drawers of water: that his presumption to keep them alive for slaves, has dictated by human cupidity, and disobedience, like that of Saul, in saving alive the cattle of the Amalekites, that God adjudged to die, which dereliction lost him the sceptre of Israel:—And still farther, I see that to save alive or enslave a single Canaanite, was not enjoined by Divine Providence: that not one word in favor of enslaving them was given to Moses, or Joshua, but on the contrary death—to all, without exception, was the great doom, and that because the Children of Israel refused to slay all, as they were told, and because they saved some alive, for any thing or on any pretence, an Angel of God severely rebuked them, as see Judges, Chapter 2nd. As by sparing the lives of such inveterately bad men, and stubborn Idolaters, as the children of Ham, Israel but undermined herself; and according to some words of the Mosaic predictions, had "thornes in her sides," in this people continually disturbing her.

What now can the Farmer say to such a flood of light in favor of expulsion, that I have here condensed as in a focus upon him? Of Hager he may say it was, to keep Ishmael from co-heiring with Isaac, that God urged her expulsion. No, I assert, it strikes at the very root itself of all association with negroes! If God had no serious objection to the prox-

imity of the cursed race with the blessed ones of Shem and Japhet, He the Lord would surely out of compassion to this "poor negro" have sanctioned Abrahams refusal to oust her from his premises, with his own Ishmael. No! I will not be deceived by specious pretences, based on a quick sandy foundation. This Expulsion of Hager, involves the universal Moral of the great question of the Doctrine, I am advocating. Nor does this single incident stand alone—unconnected by a series of other corroborations, tending to the same result that I have named—God's solemn injunctions, continually to Israel, was to avoid Egypt, and have nothing to do with the surrounding Canaanites. If afterwards, however, they mingled with Egyptians, and did keep a society with the Canaanites in the relation of Master and servant—He is not to be called inconsistent or contradictory, for that, whenever, to prevent too universal equality or amalgamation, he had regulated that intercourse, which he before had expressly forbidden,—by making the Canaanites live rather as slaves, than equals with Israelites. But God's will was manifestly for Expulsion. This is shown in a light in the Bible, from THIS SPIRIT, too clearly for denial. Had Sarah instead of calling out for the expulsion of Hager alone, demanded that of all, *all* the slaves of Abraham, it cannot with the signs we have before us from the Holy Volume, be doubted, but that God might most probably have sanctioned her words from first to last, by imposing their fulfilment upon Abraham.—I am myself the Sarah of America! I call out Expel the negroes! But like Abraham, my hearers and brethren, do not like the words, and are like Abraham unwilling to do it. If an Angel from God, now, reveal to us his pleasure on these premises, I am certain it will not at all vary from the commands given to the Patriarch; and yet we have God's will in the Bible, and by reading that Holy Book can read that will at once, as if written athwart the azure vault of the sky, in letters of sun beams.

The "Farmer" instanced Leviticus, chapter 25th for proof that bondage was *forever* intended as the heritage one man may have on a slave; I do not think the words stand alone without some previous light thrown on the subject for better elucidation. And what is that previous light? It is the original intention and commandment of God to the Hebrews, to save alive no Canaanite in the doomed Land—and hence if some were saved in violation of Heaven's mandates, the situation of bondage was made their lot, in order to avoid an equality, and hence to frustrate amalgamation; and this was made a perpetual condition on the Canaanites dwelling in Israel's domains, or so long as they be kept unexpelled. Forever, here signifies, as well, so long as you have

to do with them, as everlastingly: but if Israel had gone by the previous light, if she had obeyed all times, God's express will, as the *sine quanon* and her *utile cum dulci*, she would not have had a bond man or woman of Canaan, nor would God have seen fit to direct her to go in quest of them; as he could impart sufficient bodily powers to every Israelite, to do more than a thousand slaves, for his comfort and family sustenance—as also it is a remarkable fact, that Jehovah no where told Israel to enslave and bring away servants from Egypt—but gold and silver, to obtain, and carry off, by borrowing from those who owed them, highly, for previous labour;* nor did He urge it on the chosen armies to enslave a single Canaanite†—all were devoted to expulsion or death, and slavery, therefore, is a literal human institution, and no moral injunction from on high; though as in the matter of kings and divorcements, the Jews were allowed contingently to keep them, or associate with Canaanites under certain regulations‡ to prevent amalgamation and the elevation to civil power of the breed of semi-Hamites.

Again the "farmer" instanced Colossians 3rd, Chap. 22d 35th verses, for some expressions of St. Paul as applied to Servants—such as "Servants obey your masters in all things according to the flesh, &c.—but whatsoever you do, do it heartily as to the Lord, and *not unto men*"—The "farmer" also instance, other words from that Apostle, such as "*you are bought with a price, be ye not servants of men*"—and in explaining these and some other texts from St. Paul, he appealed to Locke, Coke and Whitby, for the interpretation: I decline *their* significations, because these words lean *as strongly* in favor of the ulterior *absolute freedom* on Earth of these bond men, as it can appear to lean towards perpetual slavery. I know that Roman Slaves and the slaves of Colosse and Ephesus, were white men, not under the denunciation of the Patriarch Noah—and to enslave such, and to perpetuate their unnatural bondage, is to sound the knell of freedom, and to make all men serve, and even idolize Monarchs. This will not do: nor has the great Apostle to the Gentiles so spoken. In the midst of the first struggles, of the Infantile Church for EXISTENCE itself, he wisely abstained from any forward meddling with civil institutions, and shrouded his words on slavery, amid his intense anxiety to plant the standard every where of the Cross, under metaphors, that however properly interpreted, and tested by the Bibles spirit—by the previous words of God to the prophets—by Jesus' words to "call *no man master*," comes out too plainly, for misconcep-

* Exodus, Chapter xi.

† Joshua, Chap. 3. verse 10. ‡ Matthew Chapter 19th, 7th verse.

tion, in favor of freedom itself—for what better sign of yearning for the Liberty of these white slaves is found than in these ominous words, "let no man be called the servant of another—and "that thou mayest be free, use it rather." Use what? It plainly betokens no eternal vassalage on Earth as the portion of these conquerred white captives. If it did, then St. Pauls words taken in connexion with his advice of "submission to the powers that be," ie to the rulers, whether usurpers, tyrants, or elective magistrates—which was only spoken, as I said, in the infancy of the Church, to deter the people from forgetting their new and hopeful faith, in the absorbing interwranglings, of political doings—but which was to become modified and better regulated, when the Church is triumphant, in entire nations—prove him to be as fell a monarchist as ever lived, who out of his vain learnings, and not submission to our only king, CHRIST, urges him to contradict the Saviour, who says the "Chief among us is to be our Servant"*—But No! St. Paul never worked contrary to the inspiration he had from Christ—He told Christians to "follow him as he followed Christ." Now he walks but in the Saviour's *footsteps*, and judging him by these premises, we are irresistably induced to make this inevitable conclusion, that as Christ forbade us to call any man master king, but himself, and as he told us that the Chief among or over us is to be our very servant, or slave, so we are bound to put this stress of Jesus' words upon St. Paul's homilies, as to rulers and servants, as the best interpretation of the whole. Does one part of the Bible in spirit contradict another part? Certainly not! The whole Book in Spirit, is one, and uniformly harmonious, and one light illumes over all from Genesis to the Apocalypse.

But if habitual disputants and interwranglers, deny the premises I have laid down, and doubt the conclusion drawn therefrom, asserting St. Paul's supremacy, then will I say that Jesus himself who miraculously converted this great apostle, and sent him, a chosen *vessel* to the Gentiles, has said "the Servant is not greater than his Master," in alluding to Himself and His disciples in one of his numerous conversations with the twelve, before his crucifixion. Now this is not any thing otherwise than a virtual declaration of His own precedence before all men, as well apostle as layman:—and except the homilies of Paul, and Peter, and James, and John, agree with the Saviour's *previous words*, they are and must be confessed apocryphal and uninspired. But being *truly inspired*, we must take the best interpretation of them all from the *prior Light* given on these very topics, by the Saviour. And interpreting,

* Matthew 19th Chapter, 7th verse.

thus. the conclusion thus drawn, is the most genuine and incontrovertable, that can be conceived by our dim visions, in this world of darkness and evanescent shadows. Here is then an incident as plain and indubitable as daylight, that St. Luke, the Evangelist, narrates of Him in his Gospel, that affords the best lucid interpretation of all the succeeding expressions of his Apostles to the Gentiles, "And he came to Nazareth where he had been brought up; and as was his custom he went into the Synagogue on the Sabbath day, and stood up for to read.

And there was delivered to him the book of the prophet Esaias, and when he opened he found the place where it is written,

The Spirit of the Lord is upon me because He has anointed me to preach the Gospel to the poor; He hath sent me to heal the broken hearted, TO PREACH DELIVERANCE TO THE CAPTIVES, and recovering of sight to the blind, TO SET AT LIBERTY THEM THAT ARE BRUISED,

To preach the acceptable year of the Lord,

And he closed the book and gave it again to the Minister and sat down, and the eyes of all in the synagogue were fastened upon him. And he began to say unto them, this day is the scripture fulfilled in your ears.

And they wondered at the gracious words that proceeded out of his mouth."

See Luke chapter four, verses from 15 to 22, inclusive.

These are the plain showings of the Lord Jesus Christ, free from all the dress of Metaphors and metonymies that characterize the expressions of St. Paul—as they are also an effectual unriddlement of all that Apostles apparent enigmas on Slavery--The Saviour is too plain for misconception and mistake in his words. To follow Him is far better, plainer and easier, than to follow Paul in all the windings of his apparent pompous sophistry, We know, enough, the drift against slavery of Paul's words, but much rather had we appealed to Jesus himself in his four Gospels, than to all the arguments of his disciples; for from the fountain Head, are pure and better waters to be obtained, than from the rivulets, as they meander along. Let us, therefore, analyse the words of the Prophet Isaiah which the Saviour quoted was that day fulfilled in Him: "To set the captives *free* and to set at LIBERTY the bruised," What "Captives?" and how "bruised?" and to what "liberty" set? Are they "Captives" of war taken by that "abomination of desolation," as Jesus called the warlike Roman Empire; and chained in to servile life—white men as were the generality of the slaves of Roman Masters? These were to be set free Were they bruised by stripes and hard Labour? Liberty was to be given them: These expressions read in

the Synagogue are in perfect keeping with that precept of Christ, in which he said "Call no man master, ye are brethren; he that is chief among you the same is your servant." See Matthew Chapter 23, verses 10 and 11. Such was to be the future influence of the Gospel Light, even upon the private affairs of mortals, below the Sun, I now challenge the "Farmer," our *learned Theban*, and any other of my slaveholding opponents, to lay his or their hands upon their hearts, and say if they can justify it to God and their conscience, that I have not here given the best and most literal explication to the words of our Divine Saviour?

Again, the farmer says, in the 19th page of his book, "the Saviour came not to *destroy* the *Moral Law* delivered to Moses on Mount Sinai but every precept of the *ceremonial Law*, which he regarded contrary to the Spirit of Christianity, he did abolish. And why? Because the former bore the impress of Deity and was therefore perfect—the latter was a human production, and therefore imperfect—and having come to correct the errors of man, he was bound by all his attributes to correct every immoral precept of the Ceremonial Law; accordingly in his Sermon in the Mount, particularly that part of it recorded in the 5th Chap. St. Matthew, he performed that office. And why we may ask if he regarded Slavery as a *moral evil*, was it not included among the number of *moral evils*, denounced on that solemn occasion?"—This argument of the farmer is too puerile to do any thing to the discredit of any adversary contending with him, and powerful only to his own *self-overthrow* and prejudice. The fact is that Slavery itself is included as by the showing of its advocates, and the place of the Divine regulations concerning it, in the *Ceremonial Law!* It is part and parcel of the same range of Laws ceremonial, that the "farmer" says HAS BEEN ABOLISHED!—Well then is it abolished, together with other Ceremonials of the ways and means of life? The moral Law that, (I agree with Mr. Capers,) is not abolished, is the ten sublime Commandments, spoken in thunders to encircling Israel, from the top of Mount Sinai. But the Reverend Gentleman, says, Christ enumerated what ceremonies he abolished, and did not number among them servitude. This is a most feeble declaration, since the Ceremonial Laws if at all enumerated, would be in concatenation, *longer than the fifth Chapter of Matthew*; and many ceremonies left out with not the most distant allusion by the Saviour in his incomparable and Gracious Mountain Sermon; the usage of Christians have long a gone abrogated by almost tacit consent. For instance did Christ allude to the statute of freedom for the loss of an eye or a tooth, of stoning fornicators, of regulating cattle treading out grain, of eating Swine's flesh, &c. &c? Yet the Ceremonial Law was as

morally predicated upon shaping men's ways in these, as in devising upon divorcement, and upon revengeful justice. All Christians now eat Pork, and that was never hinted at by the Saviour as abolished in that Sermon. So too, then the *why* he left out all allusion to servitude was no sign of his approval of it, or the eating of Swine's flesh, may be taken as a testimony against us for violating the Law, if the Rev'd. Gentleman takes *silence for approval of any older Law.* Jesus, no where from the first Chapter of St. Matthew, to the last verse of St. John, said any thing of Pork, that we see written. But nevertheless because he said "that which enter into a man defile not a man, but that which goeth out in malice," the Church has taken it as a permission to eat all things, that excite *hunger*, though in the Mosaic ceremonial Law, it was severely prohibited to the Israelites to eat certain things therein named. Nor is it on the face of the Bible. that the ceremonial Law were human alone:—for Moses often saith in detailing them "and the Lord spake unto Moses." How could the Reverend Gentleman, have discovered them to have been Moses' own individual work, as he intimates—and that *Christ has abolished all but that touching bondage by silence.* Certainly, neither himself, nor all the Southern, or even Northern ministers of Religion, can be consistent with themselves, or reconcile it to facts, unimpeachable and infallible, that Christ has abolished hog eating, and permitted slavery. And as they comprehend his views of the former, by some indirect allusions from him, as to food, I have the most plain and direct allusion from him upon the subject matter of the Latter, more plain and obvious than all they can produce, to show that certain never named things are revoked and bondage retained as a moral institution. But taking the "Farmer" at his word, the ceremonial Law, prejudicial to Christianity, is abolished. Slavery was included as a regulated ceremonial of life for the unslain Canaanites. *Slavery therefore is according to his shewing, abolished with the ceremonial Law!*—in as much as the Great and Good Saviour of us all did not enumerate each and every particle of the ritual statutes, but only for the better indication of the Spirit of his Gospel, instanced a few, that may by their abrogation throw light upon certain others, that like them are tacitly abolished forever. We have enough to show us the Spirit of Jesus Christ, and the passion of his mission and blessed ministrations, and it is by conforming rigidly to the dictates of his spirit, precepts and practices, that we the better may be prepared for the Joys of *Everlasting* Goodness in Heaven.

One instance more from the "farmer" and then I am done, at least, for the present with him. He has alluded to the scene of Christ with the

Roman Centurion, who begged him to heal his servant. This scene has been so often misinterpreted and prostituted by military men and Kings to the vilest purposes of war, as well as by slaveholders as a seal and signet for their having of slaves, that I suppose I am doing mankind an immense favor to give its real signification, by stripping it from the foreign garb thrown around it, and placing it in its proper light. The Centurion, as is exhibited in the 8th Chapter of Matthew, met our Lord and asked him to heal his servant, Jesus consented, and then the Centurion said, "Lord, I am not worthy that thou shouldest come into my house for, (*because.*) I am a man of authorty, having soldiers and servants (or slaves) under me." Jesus then said "I have not found so great faith, no not in Israel." Where now is a single item, or idea here to be considered commendatory on this man for any thing more than or short of his faith. It was his faith Jesus commended—not his military authority, as the mere Soldier thinks, nor his mastery over servants, as the "farmer" appears to suppose. Did not this Centurion base his unworthiness, that the Lord should come to him on the *consideration*, that he was a slave-owner and a fighting man? And when Jesus approved of his declaration, is not that approval predicated upon the truth, the Centurion uttered as to his unworthiness? He said he "was unworthy *for* that is, BECAUSE, he had servants and soldiers under him." Jesus accredited his declaration, as he was truly *unworthy* for the *reasons he stated*, but commended that faith that should make him look at the Saviour as too Holy to come beneath the roof of one so vilely sinful as himself! It was his BELIEF NOT *his* MORALITY that JESUS COMMENDED! And yet both the military bloodshedder, and the slave-holder look upon the interview and words of Christ, as in justification of this sinner's morals or office. What an anomaly upon truth, and what utter reversal of the plain facts as they are shown, is here produced, by alike the enemy of peace and the friend of despots! The Centurion's servant must have, like other Roman vassals or serfs, been white—enslaved by the fortunes of war—and he that would justify the servitude of white men, in his zeal to retain African slaves, is at once the enemy of Liberty, the friend of despots, worthy the universal execration of mankind!

I should like to know what my opponents can say of the stress of the words written by St. John the Divine in the Revelations of Jesus Christ, which ends all allusion to slavery in the Bible, whilst speaking of the power and practices of the Babylon therein exposed; her trade and bargain in "*slaves*, and souls of men," as part of the aggregate, as vide 18th Chapter, 13th verse of the Apocalypse. Is it therefore no harm, to hold slaves, and souls of men under bondage? Is it moral so to do?

Is it justified by the "preaching and practice of Christ and his Apostles?" Certainly not. Jesus himself, no where spoke of servants as bondmen; nor did he commend the despotism, of one man over another: He spoke of Heaven under Typefication of a Father, and of the world as the prodigal Son—He made this repentant prodigal ask himself, "how many *hired* servants has my father to give bread unto:" And the single expressed word *hired servants*, opens the door to a meaning of the other terms, when Himself & His followers allude to Servitude. Where then is the evidence, or the irrefragable testimony, that this preaching and practice has sanctioned vassalage as a moral institution? It is no where but in the imagination of those who has made it a vested interest to have slaves. The Bible in its spirit plainly tells us and all men that there should be no Kings—no slaves.

I fully concur with Mr. Capers in his able and luminous assertions against Amalgamation, in the 34 and 35 Chapters of his Pamphlet. Here he has entirely the advantage of the unwitting abolitionists, and were my paper not already too extended, I would admit the entire paragraph into a place here: it is conclusive and unanswerable. Amalgamation will not do. He is perfectly right.

In exposing the spirit to be contrary to Slavery, I have done so with a two-fold view; firstly, to show that to enslave whitemen, sons of Japhet and Shem, was out of the way of Divine Permission, and contrary to the Christian dispensations—secondly, to show that, though the blacks were originally designed to vassalage by the Patriarch Noah, that to keep them however is troublesome and pestiferous—that God does not intend their dwelling with us—that Noah's Curse may have as well included their expulsion from us, as their slavery—that when Noah said servant of servants as *Ham's* descendant's lot, he did not imply that they should be kept as such familiar servants in our houses, around our hearths, and too much and universally esteemed, and sometimes liked even to idolatry—that God's will was an extension on that of Noah, that they be every where repudiated from us—against which repudiation and avoidance of them slavery militates, by filling our houses and our hearts with them, as the frogs of Egypt insinuated into the domicils of Pharoah—that this manifest will of the Almighty—is visible in *His instructions to Moses and Joshua, to slay all and save none of Canaan—not even for servants!* I cannot go for slavery, when it retains the negroes forever here in this country, and makes them ever the pest of the political, civil and domestic life of the Americans—when it is, in all likelihood, about to brew civil dissensions in the Land, or tempt white men to slay their brother white men, to satisfy their splenetic malignance;

engendered by and about negroes—when it fills the hearts of many people with loved negro-images, and drives out thence the white man's image—when it makes white men vengeful against white men, and to underrate each other so much—when in short it is a complete system of demoralizing effects on the plantations, and of a tendency to make white men ferocious; which is evident in the number of duels, murders, fracas and woundings, that abound in many places at the South and West.—No! I cannot approve of *slavery*, when it *keeps the negroes here* to induce so many *immoralites*. I am for their entire absence, wholly, and forever, beyond the Sea—It will not avail that they stay here in any light either as bond or free—I think therefore that as to slavery, the Abolitionists has the better of the argument over the slaveholders, and I have proved it in the foregoing paragraphs. But I prove it not as an abolitionist, nor, to edifiy abolitionists, but as a forward way to usher in my ideas upon Expulsion, which system entirely overthrows the abolition-wish for negroes to dwell here free—and as I was able by God's assistance to exhibit the Holy Bible as denouncing slavery, so can I directly draw from the same great fountain of inspiration, as abundant proofs and authority in sanctity of Expulsion, as applicable to the descendants of Ham. The issue of the great controversy, if the slaveholders will yield to the truth must hinge between myself and the abolitionists. But even then, altho' the abolitionists has no right to claim negro freedom here—the slave-holder *must retain them under the yoke*, and in *bondage* so long as they are allowed to *live here:* But neither the abolitionist in wishing them free here, nor the planter, in desiring them here as slaves, can educe on either side, arguments, strong enough to unhinge Expulsion. As I have proved to the planter that he cannot find scriptural authority to hold the blacks here as slaves, so I shall adduce to the abolitionist, that neither yet is he, in any divine authority, to let them remain here as free. What is the result now, when both sides are beaten in argument, and facts by me? While with one hand, I overthrow the Planter's assumptions, and with the other the Abolitionists presumptions —what is the sequel of the controversy—both sides giving up the argument into my hands, and I triumphant; Expulsion will be the inevitable consequence, if each yield to the power of truth, and square their rules by its wise and vigorous dictates.

I have in previous publications expressed my mind at large as to who and what Ham and his sable progeny were and are;—and I have in confirmation and corroboration of my views exhibited lights from those luminaries of facts, the Scriptures—ancient authentic history—

and researches in antiquity of good authourity. But my views have been so peculiar--unusual---neoteric and novel, that few if any people have credited them. The talented and wealthy, found their interests in Africans, stronger than the voice of truth from me to effect any thing; while the unlearned has been unable to comprehend my reasons, or where they have comprehended them, they have been satisfied to let me work my own way unaided, and to let things take care of themselves. Thus standing, in decided isolation from both, the Patrician and the Plebeian---I have had to work up the stream alone, and have been considered as quite curious at the best---But I show forth facts, and challenge investigation---for investigation guided by a sincere desire to find truth, and truth alone, and to give credence to the truth thus discovered, can never operate to my disadvantage.

Cain was the cause of the Deluge where Noah was saved. Cain's posterity were wicked, and stubbornly bent on mischief, and the flood destroyed both root and branch of that family, as not one of Cain's descendants survived the waters. Noah and his family were lineal and literal childrin of Seth. But I cannot certainly say—tho' I sometimes think it—whether or not the wife of Hem must not have been a mixed breed of the daughters of Cain, since she called a son Canaan, an appellation nearly similar to Cain's—and as Ham himself went by that name, no doubt from his Cainish marriage. But in the dimness of the distance of time, and the loss of authentic Chronicle, this fact appear to be swallowed up and is a mere conjecture of mine. Suffice it to say however that after Ham imitated the men of Cain, that he knew before the flood, and mocked at his father's nakedness, and become therefore cursed, his venomous spleen and wickedness, knew no bounds (remember here authentic history of antiquity begins) that he tried to commit murder on his Patriarch-Father, and drove him unto the steppes of Asia, to Persia, or as some say, to China---being aided to it by the Devil; or, God wished Noah to withdraw from Ham, to preserve the better race from being lost in contamination, or Amalgamation—tho' some children of Shem and Japhet did remain and mingle with the Hamites—and those who followed their great Progenitor from the Society of his unnatural, undutiful and blasphemious son, Ham, did preserve pure their Japhean and Shemean blood, as they come from about the Caucasian Mountains, and Circassia—which are near, or quite. the exact places where Japhet lived, as all the Europeans are called the "CAUCASIAN RACE" or NATIONS. After driving thus away his aged father, for whose righteousness-sake, he (Ham) was saved from the deluge, this vile "daddy" of

the Negroes began in his place, Egypt, to blaspheme Heaven outrageously, and abominably—He had literally sold himself wholly to Satan—and darker orgies of damnation, never had place upon the face of the Earth, since the flood, than what occurred in ancient Egypt. Ham unburied the Pagan Idolatry of Cain, from the sleep of desolation, to which it was consigned by the destructive waves—made his own too ready children worship him there as "Jupitor Ammon," or as "Osiris"—made himself a monarch, in which he was imitated by Nimrod, and thence by all his children to this day—and in its contaminating influence, by even the posterity of Japhet. In this Ham derided his father Noah and made himself a master king, where that father designed him for a slave—he also blasphemied Heaven in preventing men, so far as went his influence, from worshipping or knowing God—and making himself their Idol for religious worship, actually fitted himself and all his progeny that thus worshiped him for their god, for utter and well deserved death. That fate would have overtaken them amid their pagan orgies and evil influences, had not the Lord already promised to destroy the world by waters no more, and reserved the next destruction to the ordeal of fire; when at which final day Satan, his angels, Ham, his wicked, beastly progeny that went with so much alacrity into pagan rites, will meet with that destruction that will leave sin and impiety not an abiding place, either in the mundane or extra mundane worlds. But Ham and his descendants though spared are not excused—they are still more accursed after this farther series of crimes than they were by Noah's condemnation. I guess this conclusion from the premises of their lives and enormities. I guess it from the nature of that punishment that of course would accrue from such most malignant iniquities and diabolical blasphemies against Heaven. No, Ham's curse does not stop where Noah left! it is much extended—his fate is to be an outcast and abhorred forever by the families of Shem and Japhet. Not a servant—idolized and extra-valued, to come within our houses, and be to us as near and dear—for whom we must ever feel an anxious solicitude, day after day, and hour after hour! No, not so. Before God, they must be condignly rejected and expelled every where from the white society: and we are "not to taste, touch, or handle the unclean" race. This is the curse on Ham for his greater iniquities. He and his were and are exactly in the situation of Cain, and the like pernicious results come from all approximation to or toleration of them in our land or presence. These are assertions which no man can gainsay—which no woman can weaken. They are written on the pages of the Bible—they

are visible in all histories of Ethiopia and Egypt—they are manifest and have been always manifest in the character and lives of the negroes every where! No where is more disgusting scenes extant, and vaster excesses in lewdness, cannabalism, and murders, than in Africa and the islands in Oceanica, inhabited by negroes; in no part of the world is the serpent, the toad, the lizard, and other disgusting reptiles idolized, except in Africa, or except by black people. Breeding with the fecundity of swine, the Africans by murder and fightings keep their race ever thinned; and their malice is the most conspicuous of all their passions. And the fatal effects of mingling with this cursed race is visible in America and Mexico, where they are freed and use excessive familiarities with the whites. And what are these signs? Endless contentions, endless civil wars, and endless disquiets. In our own country, too, we see the sad and baleful effects of this association with the condemned and reprobate, even though in the characters of masters and slaves. For instance, what city or contiguous country in the United States, has a more dense aggregation of negroes—more numerous in proportional ratio than the whites? New Orleans and its large plantation vicinity. And what is the moral character of this American Babylon? There duels are almost daily—at any rate weekly occurring; and private rencontres and fracas are too appallingly numerous for the eye of moral virtue to scan them. Whoremongery with negresses, gambling, drinking, swearing, and combats, make up the general characteristics of this devoted negro-rid city. New Orleans is a woe begone town! I would not dwell there for a million dollars annuity. And even if we scan New York and Philadelphia, where there are twenty white people over a negro in numeration, we shall perceive that the worst and most disgustingly lewd and riotous places in these vast cities, are where negro quarters are, and contiguous to them. Increase the number of negroes and their quarters to that of New Orleans, or push them into every domicil as loved waiters, and I assert that the iniquity will increase, and these now tidy and neat Northern cities, become scenes of nightly violence and malignant somersets. No! I again affirm it, it was not God's design that we are to keep the negroes about us, under any pretence whatever, or for any whatsoever purpose. It is nothing that induces this but a gross error of vision, and a blinding rage of cupidity. Errors are rife upon the world's stage, and from error it happens that so much blood is shed, so many eyes weep tears of poignant sorrow, so many souls, alas! go to Tophet! What can save the white people that are "perishing for lack of vision?" "Darkness cover the land and

gross darkness the people." Already, *because* of negroes are civil war and disunion thought of by thousands, that but for the blacks had not entertained the most distant idea of the least weakening the sacred bonds of the holy confederacy of our fathers. These facts are too palpably plain—too stubborn—too evident for denial with truth and conscience. It cannot be that Noah's *half way* condemnation, is the *right whole*, about the sable descendants of Ham; the finishing anathema is to complete the requirements on us as to them, and the whole is that we be over them every where, and expel them from our boundaries.

I have good reasons to suppose that Ham brought again into vogue in Egypt, the paganism of the Anti-Deluvians; and that as the Heathen Mythology came directly in the earliest age from that country, and are called the Egyptian inventions—such as the Pantheon—that they were no other than the idols worshipped by Cain's family, and that Ham introduced himself into the canvass as one of the deities: I also apprehend that the ruins in Upper Egypt, of cities, vast monuments, gigantic columns and ponderous obelisks, such as designate the sites of places called Memphis and Thebes, of which no tradition is extant, and the historian and antiquarian can find nothing undubiously authentic, were cities of Cain and his sons, who were giants; as Genesis records giants in those remote days; and that the waters, though they submerged in earth a great variety of these works, did not destroy every one, and what now remains, may be noted down as samples of the arts of Architecture before the Deluge.

The vices and follies of Ham; his contempt and chasing away of his patriarch father, for whose sake he was saved, and for whom he ought to have felt the most continual and profound respect; his institution of kings; his blasphemous teaching of idolatry, and causing himself to be worshipped by his children; all these heinous iniquities has made Ham exactly like Cain in every thing under the heavy displeasure of Almighty God; and the pages of His Holy Book developes to us precept upon precept, sufficient to satisfy every man of the utility of Expulsion. A mere servant to be kept and loved, forever, is not the fate of so bad a demon as Ham, and is not the condition sanctioned to his vile children by the Lord. Of all races on earth, the negroes are the vilest of the vile; the depth to which they have, in both ancient and modern times descended, in paganism, and in rituals and human sacrifices to hideous brutes, and noxious and disgusting serpents, is unparralleled in any age, or place, among the Caucassian or Malayian races.

Gov. Edward Everett, of Massachusetts, is such a short-sighted friend to the Africans, that he has given out in a speech that hypothesis of error, that learning "came first from the head waters of the Nile;" which is not so, as it came originally from the Chaldeas, or the Brahmins, on the banks of the Ganges, in Hindostan: also he says that our own ancestors were once as savage as the negroes in Africa. This is a falsity, and I defy Everett to produce one fact that our Anglo-Saxon, our Norman-French, our Celtic-Gallic, or even the most remote our Scandinavian ancestors of the farthest North, known in ancient eras, from whose Hive came the swarms of Goths and Visi-Goths, of Heruli and Gepedæ, that overthrew the Roman Empire—were ever so low sunk beneath civilization, as to pay honor or devotion to such a thing as the creeping serpent, or ever did anthrophagize on one another. They did not; and hence our savage ancestors were, amid all the obscurity of their state, better men and far nobler than the race of negroes. Their idolatry never stooped so low as the negroes, to worship reptiles and grasses, and other mean, low and insignificant objects. The Geographer, M. Malte Brun, attests that at this day certain tribes of negroes worship the snake in a temple, attended by priests! Now how can the barbarism of our ancestors be compared to that of the negroes? Everett is a villifyer, out of his attachment to the blacks and mulattoes, of his ancestors; for in fact he ought to have made the right distinction in favor of white men, and not have given so sweeping a declaration. The savages of Africa are the only ones in the lowest scale of barbarism. Our own ancestors, together with Indians of this Continent bowed down to few if any idols, and never idolized beasts and reptiles. I am observant that the Indians and our ancestors worship the GREAT SPIRIT above, and if this is Idolatry it is an idolatry of the mildest form, and has on it the stamp of rationality:—or rather it is no idolatry at all and only simple Deism.* Such is the Indian worship, and these Indians are the people that my brethren are so intent on expelling from their Society; and, while they hug the negroes as a valuable legacy, they are too forward in wishing the Indian removed farther and still farther from their boundaries!

God has in His just displeasure not blessed Ham's discendants like other men—Constitutionally ignorant and uncouth, malicious when in power, and proud without beauty—blasphemous and full of obloquy, this race of men are not destined for our society, or helps in any what-

* In Bell's Pantheon, it is asserted that the religion of the Northern Druids was the most unexceptionable of all Pagan rites.

ever aspect or capacity. Malte Brun in speaking of the Africans, says, there was a black king of that part of the world, who said in his pride speaking to a Danish Traveller, that "God was not much exalted over him!" here is pride insufferable, and blasphemy, audacious,—a genuine saying from a genuine descendant of Ham, in every respect like his "daddy." Again Miss Harriet Martineau, says somewhere in her "Society and manners in America," that a certain negro praying acclaimed, "come down come down oh Lord, on your white horse a kicking and prancing!" Here is insidious blasphemy, in supposing the Almighty would ride a kicking and prancing horse; at any rate it is a desecration of the exalted Majesty of Heaven—and a *worship rather* of that ideal horse that seemed to have filled the negroe's imagination, and to have had his heart's and soul's best admiration! Is this the way for rational man to pray, or rather is it not similar to the noise of a soulless babboon? Again Miss Martineau revealed, that another negro, disputing with his owner about virtue, that owner told him that as he was in the Church, he had better not *lie* or *steal*, as the Preacher tells him, he will not go to Heaven for such conduct, and the fellow answered that "he has heard the Minister say so, but after death he will find it out!" *Thus speaking* as if religion was a fabrication to be found out after death, and, meanwhile *he* is to commit sin: as if the preaching was a trick or game, to be, or not, dispensed with, as men like. Here is a sample of negro piety, or rather impiety, and Miss Martineau in exposing it, in the utter infatuation of her liking for this race, spoke of them as commendable! and had little idea that SUCH A MAN AS MYSELF, would take them up as samples of the worthlessness for true Religion and true Reverence for God, of the negro race—nor if I pass them by, is it likely that other readers would know them in the proper light in which I expose them. Here are samples too plain for misconception of the negroes' character. In Africa blaspheming Heaven—in this country though surrounded with salutary ministrations of the Gospel, making light of God's appearance, and charging religion with trickery!—Yes here is it!—And Mr. Capers on the one side, and Dr. Channing on the other, may in all their love for negroes, though on *different bases*, make the best light of it they can. Each of these Clergymen, if either had their way concerning negroes, as the Law of the Land, unchangeable as those of the Medes and Persians, are not likely to do the country and the Republic the least good.

God has therefore condemned Ham's descendents in every authentical—unappocryphal book of the Bible. He worked a mighty deliver-

ance of white men, Israel, from black men, Egyptians, and sent these his chosen instruments to thrash out or to slay another race of blacks, the Canaanites. Genuine children of the black *Ham*, (Ham signifying black in the old Sanscrit tongue---when a person's name in that early age, like the Indian denomination, expresses some quality, colour, or size of the named individual,) who like the Africans just alluded to, would but obstinately, obdurately, and incorrigeably make trifles and blasphemies of the attributes of the Most High, and reverance only idols of wood and stone and serpents, (the Philistine's idol, Dagon, and the Egyptian idol, Python, were, the first, a half, and the last a whole serpent!) After Israel became settled in the land promised, God inspired many prophets to dissuade them from all amalgamation, or even intercourse of any kind with Egypt, or with the surrounding sable men. He instructed them to speak to Israel, to keep herself pure and spotless from the embraces and delusions of the Canaanites. But so "stiff-necked" and "rebellious" were the jews, and so much did they "*wonder after the Beast,*" (the Egyptians and Canaanites) that they would have kings, to be like them, and Idols too, if God permitted them, to sink so far in depravity and degredation: And they considered the Egyptians as more than mortals, for which God thus rebuked them in the 31st chapter, 3d verse of Isaiah. "Now the Egyptians are MEN, and not GOD: Their *houses flesh*, and *not spirit.*" How deeply admirative of Egyptians, and how much "wondering after the Beast," (as saith the Apocalypse,) must have the children of Israel have done, in such a matter, that called forth *such a declaration* from GOD?—and what seductive influence for evil must that race of men, the Africans have, to contaminate and impose on much more potent men than themselves: and what influence had Ham to impose his king-craft system on the Caucasian race: what seductions too have the negroes of America, to impose themselves for almost every thing valuable upon the white folks, even to some idolatry of them, some downright paganism, in the excess of their valuation of these sable persons? There is many a planter who would sooner lose his wife and children, than his negroes! In South Carolina some confessed they cared more for their negroes than for their families. To what excess now is this baneful and deleterious love of negroes carried! God every where in the Bible repressed the ardor of the Israelites to idolize and imitate the vile children of Ham. He often and often, over and over, alluded to the deliverance from Egypt, to show that it was one of the greatest good to Israel in the world, being no less than a rescue from the fangs of that "Beast of great authority,"

empowered by the Dragon Satan, (as see Apocalypse.) Why does the Lord frequently say, "I am the LORD THY GOD, that brought thee up out of the land of Egypt with a great and an outstretched arm?" Was it not to indicate the perilous situation they had escaped in escaping the Egyptians? Why did the Almighty command the final and utter extermination of the Canaanites—not to save one soul there of any age or sex? Was it not because, like the Egyptians, being of the same blood and descended from one common blasphemious stock, they could or would avail nothing for virtue and solid piety, if kept alive? And following the course of the Prophets, we find that it was GOD'S WILL FOR ISRAEL TO HAVE NOTHING TO DO AT ALL WITH NEGROES.

In the vaticinations against the tribes of Ham, there is much severer judgments, declared in much stronger words, against them, than against any other nation: Isaiah was told by God to pull off his clothes and shoes, and walk naked and barefoot three full years, as a "sign and a wonder upon *Egypt* and *Ethiopia*," all Africa of course, as see the 20th chapter of Isaiah. In the preceding chapter, the 19th, God spoke still against Egypt: after foretelling how he will purge her of her ancient people, and then bless her in modern days with apparently another population. In the 30th chapter of Ezekiel, the most fearful punishment and annihilation is prophecied of *all Africa*, each of her nations named severally, after their ancient names, viz: Egypt, Lybya, Sheba, Dardon, Ethiopia and Chub. And in the last chapter, last verse of Zechariah, these ominous words are given: "And in that day [the millenium, no doubt,] the Canaanite shall no more dwell in the house of the Lord of hosts." The name of Canaanite was the general appellation of all Ham's posterity, as Ham is also called Canaan, as see Genesis, where his criminal carricature of his father is narrated thus, "And HAM the *father* of Canaan saw his father's nakedness and went and told his brethren without—and SHEM and JAPHET took a blanket and went backwards and covered him: they saw not their father's nakedness—and when Noah awoke he knew what his youngest son had done unto him, and he said "cursed be *Canaan!*"* Now if Ham had done the offence himself, as the above extract shows, it would appear inconsistent to put the whole curse and offence on Canaan alone, as the anathema was worded. Ham had both names beyond a doubt—though my friend, the Rev. Ralph Randolph Gurley, appears to consider, in a letter to me, the prophecy of Noah fulfilled in the extermination of cer-

* In the Arabic version of the Books of Moses, the condemnation runs—"Cursed be *Ham* the father of Canaan."

tain Canaanites. That he is in error is too plain in a twofold view: 1. he miscomprehended the denunciation in supposing it applied to Canaan, Ham's *son*, and not to Ham, *himself*, under the same name—as the verses too evidently read. 2. He misunderstands the text itself, and misconceives the extent of Ham's crimes against Heaven and his Father, in not perceiving that when Noah spake of the condition of servants, and the lot of the Canaanites, it was a farther extension of the denunciation by the Lord, for Ham's subsequent iniquities, that should have sent Moses and Joshua to *destroy*, not *enslave* the Canaanites, and who exhibited his Almighty dislike of Ham and his entire generation, by "hardening Pharoah's heart" in Egypt; the dilapidation of his kingdom, and the destruction of himself and army in the Red Sea!—How long will men esteem me of little value, as a Bible Interpreter, and a Statesman, and betake themselves to running after such ignorant pretenders as Messrs. Gurley, Capers, Channing, and Beman? Blind leaders are they, though on different tracks; and they, together with those they lead, will fall into some fatal pit, if the people dont take better care, and be more wary! For be it known far and wide—that Gurley is for sending the slaves away at their own option, and is of course for letting stay when unwilling to go:—and many are unwilling to be off, and of course Gurley will not clear them off by a laudable Expulsion, compulsory like my plan: and Beman and Channing would let them stay here free, which is against the Express Scripture. While Capers would have things remain as they are, without one salutary innovation upon the error of centuries, that is to be seen within the circle of Compulsory Expulsion. All of them therefore going against the SPIRIT of the Bible—but fight against the Lord, in oppugning and repugning my solitary though salutary publications, that elucidate the Holy Writ better than either do, or can for their trifold purposes of *slow colonization*, of *negro freedom here*, and of *slavery*.—To all which Expulsion is eminently superior, as a beneficence to our country, and for nearer conformity to the Bible.

The text quoted from Zechariah, implies that none of Ham's children shall go into the house of the Son of God, during the thousand years of Christ's reign, when all the wicked shall die off—and the righteous dead raised to life; but not any of the wicked would rise from the sleep of death, until the thousand years be fulfilled, and Satan loosed from Hell to get up his malignant orgies again by means of his willing and wicked instruments. But my friend of Augusta, Mr. Hobby, who wrote a Pamplet similar in intent and spirit to that of my

friend Mr. Capers, declares to us with great confidence, that when the Millenium arrives, it will only be a moral and Religious Jubilee from sin, and that the Castes of Servant and Master will continue even then. Surely this venerable gentleman, and the still more venerable Prophet, Zechariah, do not agree. But it is safer to trust the prophets than uninspired men, and I would much rather believe the prophet—*that then no negroes will be in the world at all, to befool their masters in the capacity of servants or slaves!* At least that Canaanites will not be made so much of when the better men shall be so devout, as to write on the bells of their horses—"HOLINESS TO THE LORD."

Having ended my disquisitions from the Old Testament, as to the propriety of having nothing to do with Ham's descendants, I come now to the manifestations of Christ Jesus, upon the same subject. It is known to every man conversant with the New Testament, that Christ said we must "not cast our bread, or holy things to dogs." See Matthew, chapter 7, and verse 6. It is superogatory to point to other similar verses in other Gospels, which in plain terms forbade the "casting of *bread* to dogs." Now this saying was obscure, and would forever remain in obscurity, did not Jesus, himself, in a certain incident illustrate this speech of his, in a manner never to be safely doubted. And now I pause a little, to make enquiry, how do the Ministers of Religion find out the meaning of obscure texts, and the concordance between the passages of the Old and New Testaments? By comparison and collocation. Or, one thing spoken dimly now, is by a subsequent word of the same person illustrated in a manner perfectly satisfactory: Thus for instance, the prophets said certain things about ONE TO COME, and how he would comport himself, and what would befall him. JESUS CAME, and what was prophecied of the "wonderful Prince to come," was exactly fulfilled in his ministrations: For example, it was said he shall be put to death, but "not a bone of him shall be broken" when he hung upon the agonizing cross, and died for all that will comport themselves to His Almighty dictations: not a bone of him was broken, tho' of the two malefactors executed with him on each side, for ignominy's sake, such was the case! Thus it was that the modern Ministers of our Holy Religion, discovered how the Old Testament was fulfilled in the New, concerning what Isaiah called "the Wonderful Counsellor, the Everlasting God, the Prince of Peace." And of whom it was said that "to the increase of his Kingdom there shall be no end!" Oh! glorious beam of good hope to those who like me suffer under bodily and mental oppression, and have little hope except that greatest antici-

pation in our God and our ONLY TRUE KING. And thus it was too that St. Paul's almost enigmatical words were discovered to mean the right thing—that while in his Epistle to the Romans, he spoke in the full bent of all his earnest energies of Faith, alone, as our direct road to Heaven—he in a subsequent Epistle to another city, spoke of Works as necessary, without which "no man can be sanctified or justified." By collocation of the Sermon on Faith, with the Sermon on Works—which tho' extensively apart, were according to the genius of enlarging on his topics, of this extraordinary man—yet gave his whole mind better, than apart, that "FAITH AND GOOD WORKS" are the "WHOLE DUTY OF MAN," the learned D. D's. of the Church, are better enabled to illustrate to us the Everlasting Covenant of Life. I now say that this is the best and only genuine way to discover the prophetic tendings, and their fulfilment in the New Testamentary sequel. This must, too, have its full potency of interpretation in the way of operation to be applied for judgment upon the illustrations of Jesus Christ. Having in the beginning of his Ministry, told us to "cast not our bread to dogs." He illustrated these words by an interview with a Syrio-Greek, or Syrio-Phœnician woman—who begged him to heal her daughter: Jesus did not notice her, though she cried often and aloud to him—so much so, that his Disciples wondered at his taciturnity here, for never before was he so apparently indifferent to the cries of distress. As see Matthew, chapter 15th, verse 22—where this woman is called a Canaanite; and Mark, 17th chapter, verse 25th—where she is called a Syrio-Phœnician. According to Matthew, Jesus did not notice her till his Disciples urged him to it; and according to both Matthew and Mark, he said, "it was not meet to take the children's bread and cast it to dogs." Is not this a powerful exegisis upon the words, "cast not your bread to dogs, nor your pearls before swine, lest they turn again and rend you." Taken upon the whole, as it is, the subsequent words of Christ to that mulatto woman, does not neutralize the effect his previous comportment was intended to produce, as to his opinion who were the "dogs," to whom in his solemn sermon in the Mount, he *forbade* us to "*cast bread*," that is, to have nothing to do with them, as that by not heeding them, they may be away from us. However, a learned and pious Minister of the Gospel, the Rev. Henry Kollock, of Savannah, deceased, in a sermon, said Jesus, by this uncharacteristic and unusual previous conduct, intended to convey a hint to his Disciples and the Jews, that they might not neglect the Canaanites to receive them as brethren—or as this Divine showed—Jesus appeared not to notice her, and then graciously noticed.

her as an effect in "bold relief," to discourage their sectarian and sectional views against the remnant of the Canaanites. His saying "Oh woman, great is thy faith—be it unto thee as thou wilt;" or as in Mark, "for what thou hast said," [concerning dogs coming under the table to eat of their master's crumbs,] "it shall so be done unto thee," in healing her daughter: I now take this concluding part as *unsatisfactory*, and like the Centurion's, her *faith*, and not her *morality*, was prominent. Nor does the closing words of the Saviour to this Canaanitish woman, neutralize the effect he priorily intended, in calling her and her tribe "dogs," to which he previously had commanded us to throw no food, and of which his silence at first, to this woman, corroborates. Logical interpreters may appear to see nothing but a commendation in this scene to the Canaanites, and henceforth they will take it that the negroes are worthy. But I assert, that if the words of the Saviour in his interview with this Canaanitish woman, be taken for evidence of his having no objection to Canaan, then it follows that the words, "cast no bread to dogs," previously spoken, are without consequence, as he plainly designated this female and her tribe of Canaanites or negroes as the "dogs," to which hitherto, HE forbade bread to be thrown. Let logicians say what they please about these remarks, I am certain they forbade us to cast bread to dogs: and in his apparently *reluctant* interview with this woman, he did cast the reflection of dogs upon her tribe the negro race! By these I shall abide, until I have better illustrations and better logic than that given by the Rev. Mr. Kollock. Here, Expulsion, as sanctioned by the New Testament, is too visible—for if we withhold bread from the race of Ham, that race must either be stoned to death, or be expelled—or they die here. Some men, however, say, look at Simon the Canaanite—the Disciple of Christ—one of the Twelve Apostles that followed him as companions. In this case I refer the reader to Greenwood's book, entitled the "Lives of the Apostles," where he intimates that this *Simon was not a Canaanite by blood*, but one of the sect of Jews, who called their association by the name of Canaan. And I cannot well impugn Mr. Greenwood's declaration, since the Saviour himself expressed that "Salvation was of the Jews," in his conversation with the Samaritan woman. That is, logically and literally, the Jews were to be the first propagators of the New Covenant, as they had been the subjects of the Old.

To me it appears now, that Jesus was in favor of Expulsion to be applied to Ham's descendants. And further, in speaking of "dogs," St. John, in the Revelations, chapter 22, verse 25, declared that dogs

and sorcerers are without from the Holy City, and in Perdition. Who were greater sorcerers than Ham and his Egyptian Magii, who entailed Kingcraft and Paganism on the world, by means of subtle and imperceptible influences, and the aid of the Devil. Also the Apocalypse related that it was by "sorcery," that the Babylon of abominations practised successfully upon the better races to evil. Revelations, 21st chapter, 8th verse. I doubt not, also, and have so explained my mind in other Pamphlets, that Ham was himself the "*Beast of great authority,*" from Satan, the Dragon, to draw men from all obedience to, and acknowledgements of, God. This he did in his seductions of kingcraftiism, manifestly oppugnant to Heaven's will—in his illusions of Idolatrous worship—in his whole character, as is observed in that of his children, the negroes. We have enough from the Bible now, by my showing, to make *us particular* about Expulsion.

Having finished Scriptural illustrations, I come now to ascertain the moral character of the negroes, as they here and elsewhere live. Look at our home negroes, for an ensample of the entire race. Here they have grown up in our society, and have had the Gospel from the mouth of zealous Ministers, and from devout masters and mistresses. Yet they seem to acknowledge no law but that of the cow-hide—to fear no judgment but that of the Rifle? Do I not utter the truth? We punish them when they riot. They riot less. We allow of their sexual concubinage, and no nation of people are more lewd! To tell lies, is with them a part of their nature—to steal, as natural as to eat! In piety they have no real religion! If I judge from the expressions to me from a baptised old negro, who asked me once "if God knew that some people will go to hell?" I answered yes—God knew all things. Then this negro, with a face of the most blasphemious insolence against piety, asked me "What did God make people for!" Here is malice and blasphemy personified. God made people to save the *worthy*; and He, the Almighty would that men be created and the just saved, though the wicked, by self-immolation and downright disobedience, perish. If I judge negroes by what this vile sable devil said, I shall be unable to consider them in any other light than Satan's imps of hell, and the real dogs and sorcerers of the Apocalypse, with some white men of villainous lives, that have so far imitated these dogs as to serve the Devil. But I soberly and sincerely believe, that few white men ever go to hell, compared with the myriads of negroes, that their father the devil, draw down from hence to his infernal embraces! And I have good data for this conclusion.

It may be said that the reason negroes are unchaste, and do not marry, perpetually, except in comparatively few instances, is because their masters sell them and move them about so much, that they are unable to form lasting connections. This is an insidious reflection upon the white people, and an excuse to the black, in every aspect unworthy. In Africa polygamy abounds to a disgusting excess, and breeds diseases peculiar to an excess of venery. And in the Island of St. Domingo,* where the negroes became free, by butchering alike, indiscriminately, the kindest as well as cruel masters, ripping open pregnant mothers, consigning their unborn to hogs, and sewing up the mangled carcasses of husbands in their wive's abdomen—and other excesses utterly unparralleled in all the enormities of Indian warfare. The practice of a certain ceremony and moral in wedding, that recommended itself to the particular esteem of that egregious, perfidious, and blasphemious infidel, Robert Dale Owen, who endeavored to persuade us to imitate them, prevails—it is *placements*, or illicit concubinage, or the taking up, like our negroes, with a wife as long as a man is satisfied, and forsaking her for another woman at his will or pleasure; this practice Owen recommends to us in all the strength of his eloquence, affirming that there are ten such illicit takings up, to every one regular marriage, and that it is practised by the chiefs and head men of the Haytian country! What then in the view of this enormity and unchastity of free negroes, left entirely to themselves, could induce abolitionists to say, that it was *circumstances* that affect that lewdness, that is ever inherent in the negro, and part of his nature in every sense?

Having concluded the discussion on negroes, I cannot take leave of the Reverend "Farmer," without expressing any decided disapprobation of the irreverence with which he appears to have treated the Awful, but Kind and Merciful Supreme Being. Mr. Capers said if the abolitionists were right, God was bad—this is the sense of his address. What undevotedness and what desecration is here! I would remind Capers that God is not to be blamed for sin in any whatever aspect, it presents itself to the mind of such a *worm* as man. That, whether the Slaveholder or the Abolitionist, or the Expulsionist be right, the Almighty Providence, has the best of reasons for his ordinations, and neither of us three parties, in our controversy, must murmer at His decrees, or cast Reflection on his Providence. Knowing that "*magnum est Veritas et Prævalabit*," and when the splendour of truth becomes known, all

* See Edward's History of St. Domingo.

good men will, saved, join the choir in *Heaven* saying "JUST ARE THY JUDGMENTS OH LORD GOD ALMIGHTY."

To the Abolitionist I say; you do greatly err in all your meditations for negro freedom here—you consider not that though in the abstract and for expulsion only, your remarks, on negro freedom exceeds that, in truth, of the Slaveholder, yet the owner of negro Slaves, has the best of the argument of you, altogether, so long as negroes are to stay here. There ought to be no freed negro in this Country—Slavery or Expulsion is the only alternative to be applied to every one of them, though Expulsion is the best and most feasible, the wisest and justest course, for our increase in piety and peace. It is the touchstone of the harmony of the American Union: The magnet star of peace to our country: The *sine qua non*, the *utile cum dulci*, of Liberty herself. And of Paradise hereafter, a matter by no means to be let go by. With what face then can you call your Southern brothers by epithets of opprobium, by reflections as full of obloquy, as they are surcharged with vanity and lies!! You have uttered before an offended Deity, an Holy and a just God, that arrant and most abominable falsehood, that "the slaveholders, as kidnappers, in wickedness exceed the Prince of Darkness!!" How infernal is this remark! Be it known that the Prince of Darkness is the "gist and gravamen" of evil, "the father of lies," the arch deceiver to man's ruin, the original of sin, and the Dragon beast of numberless iniquities; no mortal man, or his spirit—no matter how murderously malignant, can exceed the Prince of Darkness, in the heinousness of his iniquity! And yet you have had the impudence to charge your brethren with exceeding the father and inventer of iniquity at his own trade! What utter liars must such of you be who uttered such a falsity! And how perilously fit by this fib, for the dangerous embrace in perdition of this first of liars against Heaven, whose immense wickedness, you have lucklessly abbreviated and palliated, by calling the Southern Planter the more sinful! Take care! Take care abolitionists! or you will have sold yourselves to the Devil, as Ham did himself in the beginning, and which entails such a villainous nature and evil propensities upon his progeny. It appears evident to me, that you have embraced as a brethren the free negroes of the North too much, and hence you are tinctured with their habit for exaggerating lies, and impious thirsting after Southern blood. Repent! Repent! and love truth more!

APPENDIX.

When the Georgia Conference of Methodist Ministers, held their session in the winter of 1837, at Athens, Georgia, they almost if not quite, unanimously, passed the following Resolutions:

1. *Resolved*, That in the sense of the Georgia Conference, Slavery as it exists in the United States, is not a moral evil.

2. *Resolved*, That Slavery is a civil and domestic institution, with which as Ministers of Christ, we have nothing to do; but to impart to the slave and his master the benign influence of the Christian Religion, and aiding them both on their way to Heaven.

To the first resolution I oppose my objections in this sense, that the evils of having negroes about us are too manifest for a sober denial of them. And slavery retains them here in our society, and hence keeps up the evil of their presence with elderly people and influence with children: That no injury, or thing that cause pain or deter improvement—or things that foster passion and pride, and disturb a community by inciting the young to violence; by helping lewdness, by brewing quarrels betwixt neighbors, can be a moral good, but is too evidently a moral evil. Nothing can be moral except good. The words moral and morality; presupposes *good done*, or the influence from which *good flows*, which a contrary stress cannot impugn in virtue. Since slavery then or negro-keeping deters so much morality on the Plantations; and has the tendency to madden white man against white man, and render white communities cold towards other white neighborhoods; it is manifest it cannot be a moral good, therefore it is a moral evil, of which the preceding pages exhibits demonstration.

To the second Resolution I object in the perview of this Reason, that it is scarcely to be expected that as many people can be *aided on to Heaven*; amid the wickedness of feeling and manners, resulting from holding negroes as could be the case where the total absence of the blacks is supposed. Were there no negroes in Georgia, it is an axiom, the experience of a comparison instituted between slaveholding and non-slaveholding States, illustrates, that then there will be much fewer murders, manslaughters and other dire criminalities. Situated as this State now is, the moral condition of the people is not so purely spotless as it would be, were they all here free white folks. Hence the inference from this is conclusive, that as with slaves or negroes fewer people are properly and rightly prepared for Paradise, than would the number have been, had there been here no slaves or negroes, the assertion of the Conference of aiding men on their way to Heaven, in such a

state of affairs that draw so much against the onward and upward tendency, of men for God, is therefore a paradox; and this assertion of theirs, by inducing people to hold negroes the more and the more, but widens the gulf between Earth and Heaven! at least in my estimation.

I object moreover to the main declaration of the second resolution, that the Ministers of Christ has nothing to do with civil and domestic institutions. These remarks of the Conference is entirely destitute of moral philosophy, and wanting in all the rectitude of truth. It is plain to every man of a discriminating and penetrative mind, that the vocation of the Preacher is to reform the evils of domestic life, and *consecutively* from this, of civil institutions. The warning of Moses and the Prophets—the ministry of Jesus, the homilies of the Apostles, all, had one universal point and blank upon the reformation, and amelioration of domestic life, and domestic habits, and upon civil institutions, so far as meek persuasion or awful denunciation could extend. In the Sermon on the Mount, the Saviour Christ, alluded to domestic doings and habits, in calling the poor blessed, and in refering to the impropriety of casting our bread to dogs, and our pearls before swine. On civil institutions too, He made an argument against that scourge of mankind, *hellish monarchy*! in saying expressly, "call no man master; the chief among you is your servant;" and in saying "render to Cæsar the things that are Cæsars," which I for one of all men, if no other do, interpret to mean the rendering to Cæsar of the things that rightfully belong to him—and as the people's money extorted by taxes, and the people's services proscripted to wars, do not *rightfully* belong to him—a single individual no better than other individuals, so the saying, *expressly*, but in an indirect manner—apparent enough to the clear and keen ken of Christian Philosophers, condemn Monarchy, altogether. For if we give to Cæsar or any king, what is *rightfully* his own, he will not be graced with a crown and have a sceptre placed in his hands to shake over timid vassals. Hence to render Cæsar his own, is to subtract his diadem and every thing from the king, but his own truly—and to make him thus a private powerless man. As Christ's words has one uniformity upon the whole, and one meaning in extenso—as they agree one with another, His previous words, throw light upon his after sayings, and his after, upon his previous—the best interpretation of rendering to Cæsar his own, is given in the previous monition from the mountain, to call no man master. The Lord is consistent throughout with himself. He never, like erring mortals, say one thing to-day to unsay it to-morrow, nor yet practice one method of morality this week, to gainsay it

by a contrary practice at the future.

It is now apparent, that for the Methodist Preachers to say they had nothing to do with domestic or civil institutions, was to divest themselves if true of their sphere or all power in the ministry. If they believe their duty merely ecclesiastic, I inquire what is the mere ecclesiastic? Does it not comprise human reform, and the steady progress of men and Empires in improvements. Although the power to act by force be not rightfully the prerogative of the Bishop, for conscience must be free and unawed, and unshackled, yet his voice is persuasively raised to alter the evils of domestic life, by inducing men to reform from favorite crimes—to amend by a more Godly life—to avoid evil and to strive for perfect morality, with a true faith in God. Are not these domestic and personal applications? And when the private lives of the people correspond to the Preacher's admonitions, does not the blessed influence extend to the civil fabric of the commonwealth? How then can it be expected that the Minister has "nothing to do with civil and domestic institutions," when the force and action of his pulpit oratory, is to reform *these* preparatory to fitting men for Heaven? These are the platform and earthly edifice upon which he acts. To deny him any force upon the morals of the domestic and civil regulations of men, is to deny him all power on earth, in even the way of persuasion—is to take away the subjects of his ministerial functions! If men be savage, they are in the infancy of civilization, and the Gospel Preachers's business is to civilize and to christianize them! This is an operation upon their domestic predilection and propensities. When men are better than savages, the duty of the Clergyman is to strive to perfect them in morality and faith. Take away the power of the Clergy upon domestic and political habits, and the power of their whole influence is divested from them! And, if the domestic habits of the people as a domestic institution, are forever to remain as they are, and their civil regulation repugnant to the decrees of Heaven—the progress of Christianity will be retarded, and no hopeful innovation made for the moral advancement of society. Christianity will stand still! civilization either remain stationary! or retrograde! I profoundly regret that men whose profession is to comprehend the influence of the Bible upon the private and public tenor of the ways and doings of mankind, should have as this assembly of Methodist Ministers have done, uttered and given forth words, that impugn upon the solemn requisitions of their own sacerdotal avocations.

I had forgotten to argue upon a part of the statements of the Rev.

Farmer, that has reference to the matter of benevolent donations. He says the Southern cities, especially Charleston, and Southern gentlemen, especially Josiah Flournoy, of Eatonton, Ga., (a distant relative of mine,) were examples of munificent liberality, where men export their wealth in charitable bestowments upon indigence, into Heaven, before them—ready to go there and enjoy the fruits of good doings here below. I agree with the Farmer that the benevolence he enumerates are great and good things, that men by benefits to the penurious and indigent honest, plant in the earth, and goes after death to the skies, to rest among the branches of the plants that from hence shoot upwards, and are blessed with the genial airs, warmth and bland dews of Heaven. But I question and greatly controvert the exactitude to absolute verity, void of error, of the gentleman's partiality for Southern, in comparison to Northern benevolence. Does he wish to make those only who keep negroes, and are reared among them, better hearted and more sympathetically humane, than they who are raised remote from and ignorant of negro humors? I deny his positions, and accept no such explanations, as he wishes us to believe. I deny his assumptions, with more flow of currents of truth on my part, than he can ever aggregate to his. Meanwhile I give him full credit for his admiration of Southern Liberality in the slaveholders. I credit his words on these premises and only gainsay them when comparing the generosity of slaveholders with non-slaveholders, he gives the former the greater meed of praise. If the slaveholder's generosity is great, it is an improvement upon the Proverb, and ends where it begins! Not so with Northern Benevolence; it is broad and general as the "casing air"—it seeks for objects, not only at *home*, but in distant and the remotest climes—and the inhabitants of Australasia and Polynesia, now called Oceanica; and they upon the high table lands of Tartary and China, bless the Gospel and the name of the unintimidated *Yankee* Missionaries, who carried them the bread of life. Donations to Missionaries embarking upon projects of distant embassies for the christianization of savages and barbarians, flow ten times more in an ever steady, unbroken current from the shores of those sons of Pilgrim progenitors of New England. From the New Englanders, whom the Southern Nabobs esteem, with truth, as less rich in this world's goods than they, have flowed much that chase away the darkness of benighted nations, and have brought them to the light and knowledge of God. From Southern negro holders what much has been done to send the everlasting Gospel into far and distant lands? Who from Charleston, or Savannah, from Milledgeville, or Mobile, from Natchez

or New Orleans, have outstripped on their aggregated enumeration, one single town of the North—for instance Boston, in the multitude of their entire donations, or bequests to send the bright sword of the word of the Lord, to pierce the gross darkness that envelope pagan nations, who are sons of the God blessed Japhet and Shem, and perishing only for lack of better vision—not obdurate and obloquitous like the African blacks, but merciful and kind, only wanting the light of Heaven to consummate their kindness and mercy. Benign Providence made it incumbent on Christians to enlighten such benighted nations into the day of gladness of the Christian Light. But steadier streams of light have flowed from New England than from any other State or section of the Union, though much vaster and richer, to enlighten the other portions of the wide spread earth. And does not this betoken sufficiently the superiority of heart and mind of the New Englanders to the Nabobs of the South, that the "Farmer" so strongly encomiums? Besides even in the aspect of home beneficence, I think a comparison of the North with the South, would in sober truth be no discredit to the former. The Benevolent Institutions of Boston, and New York, and Philadelphia, for home purposes, for seamen, for orphan children, for widows, for reforming Magdalens, for bettering juvenile delinquents, for the comfort and safety of the destitute and penurious—for number, extent of benefits and assiduity of seeking out objects. exceed all the mass of the charities of all the Southern slaveholding States, put together—surpassing Norfolk, Wilmington, Charleston, Savannah, Pensacola, New Orleans, Natchez, Nashville, Louisville, and St. Louis! What now, and what more? Even in the private donations of individuals to the support and education of orphans, who has exceeded Mr. Girard, of Philadelphia, in his Three Millions of dollars, to found a College entirely for Orphan Boys, besides some other provisions for orphans of the other sex? Who has in any Southern city given five thousand dollars as a present to the widows as did Mr. Astor, of New York? Here then are non-slaveholders doing good to each other—and they for magnitude, munificence, and extent of range, exceed all the enumeration in the South that Mr. Capers can make. Moreover it is a remarkable testimony in favor of the non-negroholding North that overbalance all the charity of the South, that when about fifteen or ten years ago, the inhabitants of Greece rose upon the Turcomans, and waved freedom's banner on the cresented towers of the Osmanlis, that the people of the Northern towns, especially of that Yankee land, New England, rose almost as one man to contribute private donations to feed the famished Greeks,

that were starving from the sad ravages of the merciless Ottomans—when young men from Massachusetts and her sister Yankee States, offered to enlist in the defence of Greece, if their Governor's interposed no official objections; when individuals, such as a Miller of Vermont, and a Howe of Massachusetts, volunteered as private and isolated persons into the Grecian cause, in one of the most merciless, from Turkish cruelty and butchery, and disastrous of wars—when too in the darkest hour of the perils of the Greeks, when famine was pinching them, and the triumphant scimitars of the all bloody Musselmen, were gleaming terrific over the forms of despair, of the men and women and children, of the most wise and classic land of Heathen antiquity—it was then that meetings in Boston, Hartford, New Haven, Portsmouth, and other non-slave-holding, non-negro-valueing cities of New England, and some of New York, and Pennsylvania, were held to contribute donations of money and provisions to the Grecian cause, and the New England ladies worked, themselves, sewing garments to clothe the destitute Hellenists:—And where was the South? Aye, where was Georgia, my own natal land? I blush for her, and weep for her heartlessness! I wrote from the North, for I was then at school there, and an eye witness of these doings of the sympathetic New Englanders to aid the descendants of the *classicians*, against the worse than Indian massacres, and the rage of the unfeeling Moslems. I wrote to my brother in Savannah to call a meeting there to do something for the oppressed progeny of Socrates, of Pythagoras, of Aristotle, and of Plato. He wrote back in the spirit of the most careless nabob—a representative then, in himself, of the whole Southern feeling—that the staple commodity, cotton, not bringing such a price as the planters wanted for it, nothing will be done! Yes nothing would be, or have been done in the South that Mr. Capers so eulogises, because of *cotton!* A cursed article at any rate, if it interferes with our humanity, and holds the negroes here forever to work it, and to make us still more inhumane! While these things were transpiring—while all New England was aiding Greece, while our Webster and our Clay—men of other sections, were in Congress, uplifting their voices in favor of morally aiding Greece in some way—while European nations were fitting out a squadron of naval Argosies, that at last checked the power of the Turks and Egyptians at Navarino—where was the South? Listlessly inactive—and her representatives in Congress, tallying exactly with the popular languidity at the South, were engaged, as led by John Randolph of Roanoke, upon the melancholy success of throwing the sympathetic efforts and devo-

lion to liberty of our Clay and our Webster, into the shade!

At the conclusion, I deem it necessary to say a few *very familiar words to my readers*, on a very FAMILIAR TOPIC. I know, and they know, that the situation of the Southern people with their black population is one so like intimacy and mutual dependence, between the masters and the slaves, that a *feeling of attachment* has become so interwoven between them, that it is like the tortuous rupture of the chords of the heart, and a harsh grating on the feelings, to break the ties asunder, that connect the owners with their often doated upon black vassals. A *dependence* for centuries, from ancestors to children of the white part, upon the blacks, has made it a sort of confirmed habit in the white people to regard negroes as *necessary to their support*, as a fish in water to give it existence. Indeed, so confirmed is this habit of proximity, of constant familiar intercourse and dependence upon the African race, that it is at once a novelty, and a turning aside of nature from her usual course, to dissever the relations between the whites and blacks. Hence it is a task more than Herculean, an effort like the heaving up of an Olympus, to convince the people of the Southern States of the best policy of sending them off from the land. Far more than the love of an Arab to his camel, or a favorite mare, whom he nevertheless uses as a "beast of burden," is the attachment of either sex and all ages of the whites, to such familiar servants, with whom an intimacy of years, though regulated by certain circumstances, have subsisted. The attachment has grown up too into a system to the institution, itself, of slavery; and in the minor particulars, this love has entwined its tender and feeling cords around certain favorite and long known servants. When too we view, how, that no nourishment is taken—no food concocted but by media of negroes—and no water drank by these masters and mistresses of the South, but some negroes always have a hand in the bringing, or carrying of the thing—when, upon the whole, we see how that every parcel of bread or meat, and every mess of vegetables, come to the whites only by the agency of negroes, we must yield our conviction to the force of the truth, and admit that this excessive familiarity and dependence on the blacks, comprise one of the strongest inducements they have to oppugn the maxims of Expulsion. Amid such a familiarity, and such a dependence, no reasonable view will be taken, of sending the blacks away by medium of Expulsion: Not a thought is harbored that way—not an idea tolerated upon rational principles, tending to advance any cause—the blacks are too much loved, and too far endeared to the hearts of the whites, ever to let them wish for their

total absence. Nay, indeed so far from being for Expulsion, thousands of the most inveterate advocates of slavery in the midst of the South, and South West of the United States of America, would rather sooner incline to the extension of absolute freedom to these black slaves, before they will agree, even half way, with me upon the angelic propriety of an efficient expulsion!

It is enough Southern Planters! that I know you! It is sufficient, gentlemen, that the whole metaphysical machinery of your minds and hearts, are laid open before my power of actual vision, as are the sets of a machine, in a mathematical light. It is enough, gentlemen, that I know you, and dare astonish you by telling you what you are, and an appeal to the tone and tenor of your inward thoughts and feelings, will show you that I am not mistaken in the accuracy of my demonstrations. Yes, you are yourselves, Planters of the South, greater abolitionists than the author of Expulsion!. Yes, before you will act upon the Expulsionary principles, you will embrace the plans and projects of the Emancipater. Start not to hear this truth: it is older in your every day's emotions, than you think. The rapid tide of circumstances is fast bringing you to adopt the plans of the abolitionists. The progress of events have already cast their shadows before; one of the shades of which is given out by the Rev. Mr. Capers, in his very defence itself of bondage. Indeed gentlemen, I step forward with Expulsion to shield you from your own tendency to abolitionism.

That Mr. Capers himself has given out this indication, though perhaps unawares to himself, I shall proceed to establish to your satisfaction; and I aver the great majority of the Southern planters are perfectly similar to Mr. Capers. Did he not say that to expel the negroes and see them go off. "would take hearts harder and more unfeeling than Southern Planters?" So much against Expulsion. Does he not also say, that the slaves are better off, than if free and contented with their lot, and that to free them would tend to their discomfort and poverty? Here then is so much in favor of abolitionism, *indirectly*, in the inference darkly conveyed, that were not the slaves better off in slavery, and did they all without exception show avidity for freedom, they should be free; but which being the reverse, they should not be? Moreover, does not our Legislatures enforce a law against giving liberty to the negroes without a previous permission of the State Assembly? Here then is a fact conveyed by such a law, that were all men allowed to free their negroes, as they please, without the tedium of an application to the Legislature, the planters will practice too much upon abolition!!

And another law enacted some years past, against intermarriage with the blacks, conveys the idea that, but for this, amalgamation will go hand in hand, in Georgia, with abolition! Here now the State has to enact two laws, one against private abolition, and the other against amalgamation. So then it appears the Planters have more of both these excitable stuffs in their own bosoms, than they need apprehend from the influence or agency of the Northern fanatics. To either abolition or amalgamation, they are in the very South herself, tending gradually, but certainly! Nothing short of Expulsion will rescue the Southern and Western country from either dilemma. *Sperpicua vera non sunt probanda*..

It must now be confessed decidedly, that the Planters themselves are more prone to abolition than Expulsion, and far readier to knock the shackles off the slaves themselves. With what face or force of truth can they charge me with being for that abolition, which I know every one of the nabobs to be a thousand times more disposed than myself? I am standing directly between slavery and abolition, and urging Expulsion,—the surest remedy to prevent the abolitionary plot. For well I foresee the ultimatum to which slavery is gradually tending. The generation to rise up in fifty years, and take the place of the actors of today upon life's stage, will be more lenient as to the black population; and from greater and longer intimacy with these blacks, more inclined to grant them their freedom. Our females, too, of the present times, if they can give a serious reflection to the slave question, are apter to consult alone their compassion, and to review their intimacy with favorite servants, than to desire any stern operation, however indispensible, towards these favorite servants; who, by constantly waiting on them, by being the objects they have always contemplated with feeling; and the coachmen to drive them about, entrusted thus with unlimited confidence, as are also all negroes entrusted by almost all masters and mistresses, have won the pity of their hearts in a manner sufficient to usher in abolitionism in the very next half century. Besides the ladies will not impart any other, but the most special admonitions to their children, of the gentlest treatment of the negroes—which special admonitions and gentle treatment, are ripening into the very heart's plans of the Editor of the Emancipator, or that of the Herald of Freedom. Thus so rapidly is the tide of time, bringing about the sure circumstance of negro liberty, in our country, and from the device and plans of Southern Legislators. Who can help liking objects, though ever so vile, so lewd, so vulgar, so profane and so unwelcome, to better propriety, when from these vile objects, one takes his food and his drink, has his bed

made up, his house scoured and cleaned, and his fields tilled? Who that pinched by hunger ever sits down to a meal, cooked by negroes, without inwardly glowing with thanks and love to the negroes? Is such a man, such a family, such a nation, capable or fit to judge fairly and impartially upon the most rational system to be adopted respecting the negroes? Certainly not! for they are as bribed men in some sense!! Their culpable employment of the vile Africans, to do every thing for them of all sorts, have unnerved all their firmness, while reflecting on them; and imparted a lethargy, or paralysis, or a palsy to their better judgment upon the premises where negroes are concerned. They are as bound hand and foot and delivered up to the Genius of palsy, on all matters concerning the race of Ham, where a right view and better feelings, conservative of our welfare and riddance from so much pest, be considered! No matter how we love and compassionate them, they are unfit, totally unfit to remain here. Troubles grow out of having them, and they seem to be the rock on which our civil government will be dashed. Nor is this all: In private life too, they demoralize the families of those that have so much to do with them—and hence, in societies where negroes are dense, there the scenes of riots, fracas and murders, most abound: and, these scenes of violence that represent the anti-deluvian society, decrease only most where the negroes are most absent. The view then to be taken of this set of people, must be clear, stern, firm, inflexible and determined; or all these views adapted to the reflection on the slave property, are palsied, because our familiarity and dependence on them, for victuals, drink, &c., have enfeebled every stern determination we can have against them: though our determination to fight for them, is made the sterner, by all our reflections upon the benefits we seem to derive from them. Hence we are *bribed* by the services of the negroes to love them and to hate Expulsion: we are not impartial judges—over-partial, over-familiar, indulgent and feeling towards them, we are entirely unfit to judge upon any measure that is calculated to rid the land of this pestiferous race! We should never have given the negroes such a melancholy chance to *bribe us by their services:* we ought not to have so long employed none but themselves, to do all our business offices of the menial or comforting nature: and we should now retrace our steps, discard the negroes from cooking for us, and doing all our familiar offices, to comfort our bodies:—or you planters, will be only plunging yourselves and children, the more and the more, into gratitude to the careless Africans; and hence into a lethargic inability to candidly judge and consider on the best plans to be done by us respecting them. Peter Pindar justly has said, "the great high-way to a

nation's affections, is through the *appetite*." I cannot doubt this, when I see the lethargy you manifest on Expulsion, and your senseless opposition to its just principles. I cannot doubt this when I observe with keen regrets, that your familiarity with, and constant dependence on the negroes, have palsied all your considerate powers of better judgment concerning them; and it seems you will go on to the admission, in half a century, of the abolitionism that you appear to hold in odium, as it shows from the North: and hereafter, in a century or two, it shall perhaps be the deplorable fact concerning our children's children, that from repeated and general amalgamation, at some distant day, with those our cupidity and affection shall have left here, and entailed upon them, (a manifest curse in all its incidents,) they will become as the Spaniards and Moors of Europe and Africa, a breed of mongrelly quadroons—with scarcely, pure, unadulterated, unamalgamated blood, in a numerous body of American citizens. To such a fate, and such a sad condition of things our country is tending, inevitably tending, if my system of Expulsion be not speedily adopted, and its recuperative conservability be tested and enjoyed.

Finally, I sum up here the several points I have adduced:

1. That the lethargy of the South upon the best welfare. as to the negroes, was caused, and is continued by the melancholy state of dependence she has on them, and by her being bribed from rectitude by the constant services of the blacks.

2. That this tendency of the Southern feeling, will terminate in abolition.

3. That Expulsionists can by no means be abolitionists or amalgamators, and that they, decidedly, are the strongest opponents the abolitionists have—no matter that they also oppose slavery.

After having at length illustrated the above three points, I hope to the satisfaction of any intelligent inquirer, I believe it expedient to adduce a few more proofs towards the final close of this already much extended pamphlet. It is that the slaveholders of the South, in defending their negroes from the arguments I adduce in favor of Expulsion, speak pretty much like abolitionists. They praise their slaves, and never denounce them; and that is just what the abolitionists do. Between the Southern praise, and the Northern praise of this naturally and ever-wicked people, from the most ancient to the present times. (as we can see by reading of the origin of the Heathen Mythology in Bryant, and other authors,) I cannot observe any thing than a future termination according to the wishes of the abolitionists! I am wearied and disgusted with seeing these praises of the negroes, for I know they lack

the solid ground of truth, and exist more in the imaginations of their approvers, than in the negroes themselves. Besides, were we forever to live dependent on them as we now do, for every thing on earth, we shall be continual fools upon the negro question, and ought in time, in order to change our dependency, read in one of the Books of Moses, how that in order to prevent the children of Abraham loving the Canaanites, whom they were to expel, and who were a bad people in every sense, God commanded the Hebrews never to accept of gifts of any kind, to avoid the effects of bribery.

We are a people of a character made up of a heterogenity of vices and virtues, than one purely of a homogenity of sterling qualities. I am and have long been ashamed of my native State, Georgia. Her policy towards the Indians is not half so good in its present effect or future result, than her policy concerning the negroes. Her State system of expulsion runs counter to mine, and in the channel against the Red Man. She seems to hold the presence within her borders of an Indian population, in a light odious to her and unfavorable to her prosperity! Her own energy is continually bent upon aboriginal expatriation. Not so with respect to the negro population infesting her vitals! These blacks she delights to have and hold, and too to enjoy the fruition of the Indian Territory. Her white sons must venture like very beasts of war, and fight every where against Indians, on mountains, in lagoons, in mire, in swamps and where not?—all to provide a settlement to fatten and breed negroes upon! Yes, I assert that in the sequel, and at the end, the termination of all these, is only the finding of a place for the negroes upon the Indian grounds. At the risk of his life, the white man stakes his all in person, upon the emergency of battling with the Indian race—the Cherokees, to expel them from healthy mountains and good water, to the sickly praries, and bad or indifferent water of Arkansaw. Fighting worse than a slave, bearing anxieties, enduring toils, and encountering privations, the poor white Georgian thus risks his life, and receives his pay, and a small lot of land, while the opulent white man buys an extensive track in the Indian's country, and set his negroes upon it, to raise provisions, principally for *themselves*, to use, and to drink the waters of the healthy mountain rills. This is the sequel! The negroes enjoy the benefit of the privations, dangers, and hazards of the white man! They had no risks to encounter, no flesh gashed by the tomahawk, no bones broken by the deadly rifle—no toil in the pursuit or flight, day after day! No!—like ladies they stay at home, at their ease perfectly, secure from the hazards of an Indian butchery, or the dangers of their battle-field; until these poor white men have made

a way for their reception; and then with whole bones they march like a privileged black class into the scene of the alternate carnage of white men and Indians, and fall to tilling the ground and raising their crop of provisions. This is no exagerated picture: It is true to the life. The negroes enjoy the fruit of the dangerous hazards of the white man's life with the Indians at war. The negroes like ladies, fight not, but live on the lands at a safety from harm, which the immense risks and agonies of their white masters have gotten! The negroes are exempt from the dangers of expelling the Indians, and yet they enjoy the fruits of that expulsion. Such a set of ungrateful, insolent, careless and sinful scoundrels, ought by no means to live on the expulsion of the red men! Much rather ought the red men to exist on the expulsion of the blacks! Much rather that the negroes were duly, forthwith, and thenceforth forever expelled, and the excitement to acquire Indian's lands for their tillage, use, and benefit, abate in the breasts of their wealthy owners, who while they hold the Africans, are so inexorable towards the poor Aborigines! But, what, finally, is the tendency of the oppression and persecution of the Indian races? It is this—that while the Cherokees could retain their mountain-territory, and dwell in peace upon their reservations, the possibility of opulent nabobs dwelling on their lands, with large gangs of slaves, will be too hazardous and precosious, and hence the negroes will not have the benefit to make their victuals upon Indian grounds, however fertile and healthy; and the poor white man will be ever welcomed among the Indians, and may settle on such small tracks as they may wish to cultivate with a freehold forever, from their red hosts. Hence, now, it would prevent the negroes using the fatness of these lands, to have the original proprietors remain, and the white man himself will find no detriment to settle himself, and himself cultivate them, through the hospitality of the red owners. Hence neither myself nor any man of patriotism or real christianity, could ever delight to see Georgia expel the Cherokees! A farther inquiry shows the perfect correctness of our reasons. When in a half century, the negroes become unfortunately for us, and our republic, free, it will then occur that they will buy, or have granted, or at any rate dwell upon, and occupy the very lands as freehold citizens, that we now foolishly risk our lives, and slay the Indians to acquire!! Herewill be the eventual acquisition by the negroes, without a risk or hazard of their lives, of lands acquired at the loss of the blood and lives of the white men, and the death and exile of the Indians. Are not our people then fighting and dying, just in the ulterior sequel of events to furnish negroes at an easy rate to themselves, with lands and homes in America? Who

now that is a rational man in Georgia or America. can object to the expatriation or expulsion to Africa of the negroes, who have no right from discovery, dangers in battle. and other things, to the regions of our republic; but which they will certainly enjoy as freehold fellow-citizens, if they continue here unexpelled in time? Is it not then our best policy to expel them hence. Is it not, will it not more comport to our dignity, with our benevolence and according to the best dictates of humanity, to send the negroes away to their original continent, (Africa) which for our peace they ought never to have left—by any means;—and that we treat the unfortunate but more deserving Indians with greater courtesy and philanthropy, as a means to their speedy and ultimate civilization, where they now remain in any part of the country, without farther banishment, even though for this they amalgamated with and merged into our body corporate?

I consider that my white countrymen have already done as much for the negro race in this country, as they could well do. They have tried to make them better than they are naturally constituted to be. At the North, the abolitionists have tried, but so far in vain, to make as rational and sensible christians out of the black population there, as are the white men. The fiat of Omnipotence has gone forth and decreed the superiority of the white men forever over the blacks. They were too bad when they were the titan giants, or sons of Anak and Amalek, in former times, and they fortunately for us are now inferior, and will be inferior to the end of time. They are happily, from their imbecility of nature in modern days, unable to get their former importance or influence. They are naturally disgusting, and naturally low-minded. They are naturally repulsive for vices, and naturally prone more to beastly gratifications than to national improvement. Hence it is impossible that the white men or sons of Japhet and Shem, can much love the black sons of Ham. Do them what good offices we will, concede to them whatever privileges in the State we will, still the unamalgamated negro will be a *negro*. and his nature remain unchangeably the same! We cannot elevate him into the moral dignity of that high-minded, free moral agent the white man. This is the reason the negroes have so long remained in slavery. They will ever be inferior—ever more sinful than other men—and their repugnant looks and odious manners, will ever cause us to abhor them. Were they any better looking and less odious in morals, we would have long since freed them and made them citizens. Nevertheless the tendency of events to their freedom in the hands of fanaticism, and a weak philanthropy will progress to that event in the space of half a century.

Abolition, this much to be depreciated event, in the South itself draws on apace, not so much, as I have declared, from Northern agency as from the concession and will, to come, of the planters themselves. Nothing can save us from the effects of a mulatto and negro population, but simply Expulsion. If this grand catholicon fail, we shall multiply a race of quadroons, and a race of half breed of negroes, who like the Moors and Spaniards, will not be much calculated to go for peace and popular tranquility, but deal in tumults and malignant somersets. Spain is an example of the fruits of amalgamating with the negroes. She was in the Feudal or Teutonic times of Europe, or the dark ages, conquered by the Moors, or the inhabitants of Mauritiana, on the opposite shore of the Mediterranean, and governed seven centuries by this race of mulattoes or quadroons,—for the Moors are merely mulattoes,—as also are the Coptic people of Egypt, and the Inhabitants of Nubia and Abyssinia in Africa. During their conquest of Spain, the Moriscans or mulattoes, intermarried with the pure blooded Spanish girls, until scarcely a vestage of unadulterated Caucasian blood was left in those provinces of Spain that were conquered. A few mountainous districts held the invaders at bay, and there alone were the pure race of white men uncontaminated, until the peerless Paladin of the mountains, by a vigorous onset and assault, followed by hardy coadjutors, drove the pagan Moors out of Spain, with his single hands putting to flight entire multitudes of these pagan assailants. The admixture then of the pure blood with what remained of semi-Spaniard and semi-Moorish births, was general; and now Spain has sons of a reputation proverbial for violence in Europe. The Spaniard is known as the most unruly and vehement of ruffians on that continent—often a deadly pirate on the high ocean—as also, were the Moors of Algiers, Tripoli, and Tunis, in the Mediteranean; and the way the Spaniards achieved the conquest of Mexico and South America, with blood-hounds and deadly implements of annihilations, horrifies the emotions of all feeling hearts, and draws our profound compassion for the Indian victims of their unparralled cruelty. Even now also, and since 1833, the civil wars in Spain of either party, have made more havoc of life from 1833 to 1836, than double the number that were slain in the seven years war of the American Revolution on both sides. From authentic statistics of loss on either side, kept by the Madrid Court Journal, it is said that no less than three millions of men have fallen on both sides in Spain, between 1833 and '36. Only three years to consummate such an unparralled butchery for Don Carlos or the Queen!! Here is a specimen of negro blood amalgamated with the whites. The Spaniards are real quadroons—

the son of Charles the Fifth of Germany, by a Spanish Princess of Spain, had a *woolly head* from the Moorish blood of his mother. Since the Spaniards then are so wickedly violent and murderous, what patriot in the United States, having intelligent penetration, would say, or wish, that the time of abolition and amalgamation should arrive to infest this Republic with a similar race of mongrels? And, I declare that unless you will adopt Expulsion, and say to both abolitionist and slave-holder "get ye both behind us!"—we shall inevitably entail horrors upon our children by media of the negroes, at the contemplation of which *my heart sickens.*

Well then! if that same sleep upon the merits of Expulsion! is to continue as heretofore!—if the negroes whose butchery of our white brothers in St. Domingo Isle, exceeds doubly and trebly, all the worst excesses of the Indian wars on our continent;—who assassinated alike indiscriminately, the best, as well as the severest masters, by barbarian, as well as trained house servants; for witness whereof, see Edward's St. Domingo;—if they are to remain, I say, then it will be time for us to calculate the PROSPECTS OF OUR CHILDREN, and the appearance of future years. Yes if we are to be recreant to our duty to our children as to leave them with the pests of a negro population,—if unlike our Revolutionary fathers, we are cupidly and sordidly unwilling to make some sacrifices to disenthrall the Land of some *monstrous trouble* for our posterity's benefit,—then let us ingloriously and ignobly make up our minds to greet abolition in the distant vista of coming time!! First let me premise how the negroes of Jamaica Island conducted themselves towards the comparatively few white population there, in 1831, two or three years before the passage in the British Parliament of the Act of Emancipation. I Extract from a Pamphlet sent me from New York, entitled "Six Month's Tour in the West Indies, 1837, by J. A. Thome and J. H. Kimball," employed by the Abolition Society, to investigate the effects of the Emancipation in the British part of these Islands, with a preconceived view to induce the *South* to lend a *favorable ear*, to their disastrously immoral projects. A coloured man, named Jordan, edited a seditious and insurrectionary newspaper, which inclined the negroes for freedom. In 1831 he was apprehended and tried for incendiary instigation:

"On the day of *Mr.* Jordan's trial," said Thome and Kimball, "the Court room was thronged with coloured men, who had armed themselves, and was determined if the sentence of death was passed upon Mr. Jordon, to rescue him at every hazard. It was supposed their purpose was conjectured by the Judge; at any rate he thought it best to

acquit the prisoner and give him his enlargement. The 'Watchman,' [the seditious newspaper] continued as fearless and *seditious* as ever, until the General Assembly were ultimately provoked to threaten some measure that shall effectually silence the agitations. *Then* Mr. Jordon issued a spirited *circular*, in which he stated the extent of the coalition among the colored people, and in a *tone of defiance* DEMANDED the repeal of every restrictive Law, the removal of every disability and the extension of COMPLETE EQUALITY; declaring that if the DEMAND was not COMPLIED WITH, the whole colored population would rise in arms, would proclaim freedom to their *own slaves* and instigate the slaves generally to REBELLION, and then *shout war, and wage it until the Streets of Kingston should run with blood!*" "This bold piece of Generalship" continued Thome and Kimball—*arrant scoundrels!* "succeeded. The terrified Legislators huddled together in their Assembly Room and swept away at one blow *all restrictions*, and gave the colored people entire enfranchisement. These occurences took place in 1831; since which time the coloured class have been politically free, and have been marching forward to every species of improvement, and are now higher than in any other Colony—*all offices are open to them.* They are aldermen of the City, Justices of the Peace, inspectors of public institutions, trustees of Schools, etc. There are at least ten coloured special magistrates natives of the Island. There are four coloured members of the Legislature, including Messrs Jordon and Osborne, (both colored men) Mr. Jordon now sits side by side with the white man, who, a few years ago disdainfully ejected him from his clerkship."—So far Messrs Thome and Kimball!—I ask now what were these insolent manifestations of the negroes, who themselves held *other negroes below them as their own slaves*—and then as *equals claimed exclusive privileges for themselves from the original white proprietors of the whole Indies?* They were free blacks, conspiring to equal their former masters in every thing, for freedom alone by no means does satisfy the negroes—they must, and will if they can, have perfect equality; and here then will not be likely to pause, but will go for the rule and government! To satisfy these black scoundrelly and villainous sons of Ham—we must let them have authority no less unbounded than Nimrods, or Nero's, both of whom were sable fellows, the first an inventer of Monarchy, and the last the worst tyrant of whom history has any record! The Jamaica blacks and mulattoes, who now engrosses almost all the mercantile trade of Kingston, gave, in this before hand movement of coercion from the General Assembly, of priveleges belonging only to whitemen, on their own ground; the premonitory symptom of their freedom, which the

English Parliament three years thereafter granted to them. The premonitory symptom of the utter violence of character, morosity of feelings, and aspiration for place and preferment of the New York and Pennsylvania blacks have been given out in their riots, originally brewed by the negroes, against the white men—which counter riots on the other side had to quell and quench even to the late destruction of the Pennsylvania Hall. How audacious are the negroes, when comparatively so few in such Cities as New York and Philadelphia, numbering in whites twenty times the totality of blacks they would riot against such a stupendous majority of white people, the lawful owners of each City, and who had indulgently and kindly given them their boon of freedom, for which they manifest such rascally ingratitude! If then we see the negroes so *few* in New York and so *audacious* in the bargain to their former masters—we must apprehend what *we shall have to expect from them*, when we shall at length bury expulsion under a "Pelion and an Ossa," and grant freedom to our Southern negroes, foolishly calculating without our host, and beyond the better lights of past experience upon their gratitude to us for the boon given them in Liberty. Gratitude from negroes! Why do they not show this gratitude to the New Yorkers? There so comparatively few in number, they even dare the whites to riot or fight! Gratitude is not found in them! No they want office, and an indiscriminate amalgamation! But here they will not pause; like mad tigers and surly dogs, they must work still for *satan*, by brewing continual scenes of violences! Will not then the numerous body of the Southern blacks, treat their present owners with similar or greater audacity! Will they not fire arms in hands make our tenor of life and property precarious, unless we concede to them a positive equality with us, without a shade of difference for our side? Indeed then, how can we delight to hand down such a Legacy of strife and blood to OUR CHILDREN—by failing to properly canvass the important merits of Expulsion.

I did well in the pages of this publication, to attack both, the slaveholder and the abolitionist, at one and the same time. Their principles, tho' seemingly so variant, agree in some essential and intrinsic particulars. For instance their all absorbing design is to KEEP THE NEGROES HERE—no matter in what different shapes—still to keep them here: or to allow them by and bye to luxuriate as freemen in the country—to buy lands construct houses—to Legislate and amalgamate among us!—this is the abolition theory panting for a practice. To allow them to remain here, and grow fat and strong, on the richness of the Land—to be pampered, to sing and dance, on what should have been the heri-

tage of the poor whiteman in our country: This is the slaveholders motto and practice. How repugnant, both, to our soberest sense of propriety in these domains? None can feel as purely patriotic as the Expulsionists, touching these cases. The inquiry is natural; how can this be without detriment to the poor whiteman? The negroes are, only most deferential to the rich of the country—to the poor whom they too many of them think they equal, they are rather *upon equal terms*—bowing and cringing to the rich, and puckering at the poor. And, in the consideration of this question, it may be asked, whether, or not, the remaining here of the black population does not take so much work from the white community—so much Land from them, and so much of the respect and dependance of the opulent, that had otherwise been given to the poor white freeman?

Indeed, so much do the abolitionists, themselves, abhor the poor whites in proportion as they take their feelings from their superior admiration of the blacks, that as the negroes of the West Indies, (all now freed by the British Government, so far as provincial to that government,) graced the poor white commons with the uneuphonious appellation of "red shanks," the abolitionists of the North have adopted this graceless title of the shrunken black rascals against the independent yeomanry of Georgia, who are without property, of course therefore, without the respect of the negroes, and their abolitionary friends. For instance of this, and to show that the abolitionists and the slaveholding community of the South, agree on many important essentials—and will perhaps, or or most likely, still more agree in the future upon the grand topic of emancipation itself, I shall premise that I have written a Letter to the Editor of the Emancipator at New-York---censuring his abolition projects, as well as the Southern Slavery System, and showing forth the immense propriety and feasibility of Expulsion. This letter the Editor inserted in the Emancipator with two columns and a-half of close printed commentary. He contended that "it would not do to expel the blacks"—"they are necessary to the prosperity of the South"—without them as "efficient labourers" the South would be a Desert"—as that the rich men of these negroes could not and would not employ or depend on the "red shanks," as he endorsed the obloquy of the lowest Indies against these white people, so unfortunate as to have no property, at least, of that bulk or value to attract the homage of the negroes and their friends! To what then did the argument of the Emancipator amount? It resembled in every purpose, a staunch southern planter's speech, only, with this single exception, that they should in the South be employed as free hired persons, to till our fields and not as slaves.—

This is the *sole* and *only difference* between the North and South *ie* whether they should be *slaves* or not. EXPULSION is left entirely out of sight by either beligerents!! And, in support of their *obligation to stay!* the Emancipator contends that *the South cannot expel them!*"—for "the negroes would resist to the death---and that they would have the summer's campaign to themselves!"---and with a sort of triumph, refering to the difficulties in Florida, which he says were "owing to the perseverance of the negroes among the Indians"—which "perseverance" I think consisted in part of their buchery of the helpless wounded men of Major Dade—he makes this proposition, whether, if as it cannot be expected the Kentuckians, or Tennesseeans would aid us in Expulsion, we could ever *help ourselves in this matter*, since he cites me to "*point out one single instance in which the South unaided ever carried on a successful war!*" Here is an assertion, disparaging to our power, and laudatory of that of the blacks. We well know, that should we determine upon Expulsion, the negroes if they resist, will fall before us as grass before the hail storm---all unaided from on Earth, if Georgia be loved by her own component military. But, I shall not stop to argue an irrelevant position---my design is to compare the reasoning of the Emancipator with that of the slaveholding community, here. Here are samples as accurate as any to hold in this matter:---for both the abolitionist and the slaveholder *agree to a nicety and tally exactly in their agreements*, that the negroes are necessary to the South,---indispensible to her importance, cannot be expelled, and that without them the "South would be a desert"---disagreeing only on their condition *here*---and *their condition* alone. Hence it appears that these two great Sections of the Union, disagree more in the imagination, that occurs to them, as to the views their respective antagonists hold, and not in the actual fact. They both abhor expulsion---and both slaveholders and abolitionists will shoulder to shoulder and with great cordiality and bravery, oppose its enactment, or fulfilment.

So infatuated in favor of the stupid and sordid Africans are numerous white men, that one at least, the Rev. George Stanley Faber of England, and many more satellite authors, have doubly agreed with him, that there was no curse on Ham imposed by Noah, tho' he admits he never was blessed. And he affirms that the Goths, the Saxons, the Gauls, and all the smartest races of white Europeans, were descended from Ham, alike as the jetty negroes of Africa.—This was a mere assertion of Faber's, given out to the world during the years 1815-16, and also out of his extraordinary partiality for Ham and the negroes—being an *Irishman*; and I know that than *Irishmen*,

there are no greater lovers of the population of the land of Ham. Faber also went so far as to say that Cush, the son of Ham, was his great ancestor, or the ancestor of Europeans!! Now here is a mistaken series of elucidations, altogether unsatisfactory for any certainty of data. The proofs adduced in favor of this untenable and very groundless theory by Mr. Faber, are so weak and so full of flaws, that they form a puerile rhapsody upon the whole. The word Goth, he said, was in process of time taken from Cush, and so was Gaul, or Saxon and others! The way the metamorphosis of the appellations occur, are to be learned from the fabulous annals of the Brahminical Priests of Hindostan. But the whole series of Faber's elaborations, as well as a great many other glaring defects and defalcations from the truth, that he has shown in other parts of his work on Pagan Idolatry, are so replete with contradictions, and so untenable and varying, that I cannot but refute his hypothesis altogether: And when I turn to Bryant—the very prince and flower of Antiquarians, who wrote during 1745 or 1746, I cannot but agree to the better elucidations of the latter gentleman, who has shown from numerous ancient authorities, whose very words he gave in their original languages, that Ham, Cush, and Canaan, with the whole family of Ham, were of a "*dark colour*, having wooly heads," and that "*the very name of Ham denoted Etheopian, or the colour and worship of his posterity*:" for Etheopian means black serpent-worshipper, or a black worshipper of serpents: Such was the worship in Egypt—"the Land of Ham,"* as the Psalmist David calls that country. The inference now, is, that as idolatry and monarchy, have been proved to have taken their hydra rise in Ham's family, at the first, and was from them imitated by other nations—and as Bryant has proved that family to be blacks, the conclusion is that the *whole race of Ham were negroes*, and the inventers of the worst systems, in every age or country, of government or religion. And from the irresistable conclusion, adduced by Bryant, we cannot adopt the hypothesis of Faber concerning the Europeans, who were children altogether, or more or less pure, of Japhet and Shem: But if Bryant thinks that Paganism was propagated by the sword by the children of Cush, I shall adopt the more satisfactory explanation of Faber, that all mankind being once assembled at Babel, the systems of Pagan Government and Pagan Religion was there invented by the Hammonians, under Nimrod, and heinously adopted and disgracefully imitated by the other races of better men, of the Japhetic family, &c.—when at the

* See Psalm, chapter 78, verse 51—also Psalm, chapter 106, verse 22.

dispersion by medium of the confusion of tongues, the families of men according to the Scripture's narration, being dispersed over all the earth, "according to their families and tongues;" the systems of Pagan Idolatry, and of despotic government, were carried by the nations, wherever they went; but the very worst type and practice of monarchy and idolatry, remained with and hovered as evil spirits about the Hammonian nations, or the nations of Ham. While the most distant to the North in the families of Japhet, the asperity or devoted rigor of the orgies were not so severely prevalent, however much they were emanations from the same poisonous fountain at Babel. And, the Druidical mode of worship among the ancient Germans and Brittons, was called the purest and mildest of Pagan institutes; in the world the most nearly assimilating of all to the christian practice. For evidence of the whole of the foregoing Pagan idolatry, see, Faber on Pagan Idolatry, Bryant on an Analysis of the ancient mythology, and Bell's Pantheon, besides the works of Warburton and Pinkerton.

Not only have philosophers, after the fashion of Faber, applauded in the above style the race of Ham who was cursed at any rate, and if not cursed, at least not blessed; and since Japhet had a blessing and Ham none, the interence and conclusion must be, that Japhet's posterity according to the prediction of such a holy man as Noah, so beloved of God, should forever have the birth-right and power of domination over Ham; but the rest of the world, especially the abolitionists, and numerous slave-holders at the North, and the South, have not made the least hesitation to give the vile and universally surly negro, a character for the first of amiabilities, and for a benevolence more expanded than those of white men !!! What excites a negro to do well, is fear—and *fear alone*; this they attribute to love, benevolence, and humane intentions. Phrenologists have said there is no people more utterly destitute of the organ of benevolence, or the intellectual faculties, and at the same time more full of the propensities of an animal or a brutal nature.* And yet although prenology, if sometimes perverted in the hands of ignorant and conceited quacks, is not without its purposes over intents of truth in the supervision of those capable to comprehend its doctrines, and to administer its truths—and although it has classed the negro race as the lowest in the scale of rational existence; the abolitionists would still continue to call this class of folks the best hearted in the community! The universal history of this race controverts and denies the applause the abolitionists are so ready to shower upon the

* See the works of Spurzheim.

negroes. One instance will show us what be their credit for benevolence, or humanity. Humanity in brave soldiers, to helpless females and innocent babies, is a trait of the white man's character. Did the negroes, during their insurrection in St. Domingo, and in Virginia, at South Hampton, show that common civility of white soldier's humanity to the soft, tender, shrieking females of our white race? No! in one house, which may serve as a sample of many other scenes, they murdered a female, [I have it from the mouth of a *warning abolitionist,*] and quatering her dead body, left the detachments in four different rooms, the arms in one, the legs in another, and the head and body in two others! Here was a malignity unparralled in the wars of Alexander the Great, in Persia, of Julius Cæsar in Gaul, or of the North American Indians, that we are so want to call the "cruellest of savages!" Unparralled every where save in the midst of the Buccaneering pirates of the West Indies, who are by a majority negroes and mulattoes, led by Moorish Spaniards. For what is it but a malignance, not mortal or human, but devilish and dark as hell, and blacker than Erebus, where, after the life's pang and throttling throes of a convulsive, agonizing death is over, in the helpless body of the most tender fair female, should not be content to let her dead person rest as it is in the open fields, for the fowls of the air, or the wolves of the woods, or her bones, unbroken, to bleach on the mountains, or in the valleys,—or to be consumed in the funeral pile of her dwelling on flames, should hackle and hew in quarters, *the body*, as if for very malignance, to attempt to reach and destroy the Soul! Here is malignity's self, depicted in bold relief, for any picture of hell or its demons! And these black perpetrators of such a malicious orgies, the abolitionists call the most benevolent and the best hearted of men. Blush, GENIUS OF TRUTH! to see that there are votaries claiming to be the foremost of thy own, that but give daily and often repeated stabs, at thy *vitality?* But this is not all: I refer to the scenes as enacted in St. Domingo, during the negro rebellion there.—And, here as I have already in other publications alluded to Edward's History of that Island, I would make a few extracts from his books—just the facts he gives himself, without stinting or exaggerating them in the least.

"On one estate the largest in the parish of ———, the negroes of which were treated with the greatest humanity, that when any good fortune happen to a white peasant, his neighbours would say "he is as happy as one of Mr. Gillets negroes," the revolt broke out. The overseer or manager was at the time absent in town, and hearing of the revolt, he trusted that the main body of the blacks as they all were always

so benevolently treated, would fly to his assistance to put down the refactory insurgents. And he took in this misplaced unlimited confidence in the negroes, but seven other white men to repair with him to the Plantation, where horrid to tell! the *whole gang* of seven hundred negroes were assembled in aid to the revolt, and their flag was the body of a white infant impaled on a stake!"

"At another Parish, a planter had two natural sons, by a black woman, whom he had manumitted in their infancy, treated with excessive tenderness, brought up and educated. These sons were about to join the revolters—their father tried to dissuade them from their murderous plan, by offers of money. They took his money with one hand and stabbed him to the heart with the other!"

"At a place called La Belle Place, an old planter with two lovely daughters lived, the father was tied down, and his daughters ravished before his eyes, and immediately after, the old man and his daughters were slain upon the ground."

"In one place a gentleman was slain by his carriage driver, a boy to whom he had always been a partial, kind and indulgent master."

"And in another section of the Island, St. Domingo, a party of mulattoes and blacks met a man and his unfortunate wife far advanced in pregnancy. The husband, they slew, and remorsely ripped open the woman's abdomen, and threw the child to the hogs--and, my hand trembles while I write it—they cut off the husband's head, and sewed it up in the womb of his wife, or the place from whence the child was ripped. Such philanthropy," exclaims Edwards, "are they triumphs!!" Yes, such will again be the triumphs to which the infernal project of abolitionism is leading, and to which the leading abolitionists. Garrison, for instance, is tending with all hellish efforts. The Address of W. L. Garrison, on the Fourth of July, 1838, is laudatory of the murderers of St. Domingo, and denunciatory of like threats upon the South. The "Liberator" has been sent to me, containing this nefarious Address of Garrison.

I should not have given myself the pain to extract, or my readers the pain to peruse the facts from Edwards' History of St. Domingo Island. But a desire for the facts to be fairly set before my countrymen, and an unerring and a speedy issue to be made upon them, has urged me to take the liberty of the duty upon myself, of setting the characters of the negroes before the people in the best possible light of truth: inasmuch as that many are now at the North, and in England, and not a few in the South, saying all pretty things that they can of the character of the Africans, or the blacks, and mulattoes of the West Indies, and the

United States; and I demand to know with what people can the negroes be compared for greater malignity than is shown in the above facts? With the Indians? They have not committed so revolting & repulsive crimes to all the feelings of humanity—nor have they in all the wars we have had with them, from the foundation of our Colonial State or Republican Government, ever violated female chastity, before the bucher'y of her; nor have they practised the abominable orgies of ripping open pregnant females, mutilating husbands, and transfixing their mutilated limbs in the abdomen of the females! This sort of deeper, and the most damned malignance, and ferocity, has been done only by the negro race, and they alone stand as monuments, most like the devil's very person and heart, of all nations upon the earth! And this is the race, the inconsiderate and most double distilledly foolish abolitionists, would call the most humane, and the best characters on the earth; and seek too; with the most untiring avidity, to induce us, to be recreant miscreants; like themselves to our high calling of blood and birth from our Great; Dutiful, and Godlike ancestor Japhet, thrice-blessed of our Father Noah; and to pollute our blood by mixing with the recipients from Ham and Satan, of hearts capable to do the lowest and most brutal of excesses of horror, to please the soul of the infernal ruler in the Pandœmonium! Can it be so? Has things come to this, that American citizens at the North, the sons of Puritan Fathers, could be so dead to all the noblest emotions of the white family of men, as to seek to become, by medium of their children, polluted and transformed into mongrelly mulattoes? and yet such is the case: and thousands and thousands look on with complacency at the orgies of the abolition party! These orgies of these veritable "Priests of Baal," which Baal of Canaanitish worship, was no other than Ham or either of his sons, are tending to deter expulsion, to quench the fire of colonization, and to relume only the meteor glare of a lurid and ferocious flame, that shall but lighten up the nuptials of amalgamation, and usher in scenes of trouble, which will leave a wreck of all that is bright and good in the land. They talk of the *rights* of the negroes—they talk of it as greater than that of the Indians, to the soil by virtue they say of a right from cultivation: They will soon if they have not already done so, talk of the *right of the negroes to amalgamation.* I do verily believe many an abolitionist will "weep and gnash the teeth" to see a negro hung for rape on a white female! Indeed, so badly formed, is the heart and character of a violent lover of the black population, that as they have taken a tinge or emotion from the blacks, so they are always to be dreaded and least trusted. as the worst hearted of white men.

How much do some of the Ladies of the Southern States so pity the condition and bondage of the negroes—of these very negroes who if in power would show them still less pity than would the Indians. Even the female who is a jealous and zealous abolitionist, can herself scarcely expect life amid the successful progress of those, whose condition she so much attempts to set free from bondage. Let such Ladies be reminded, and let them lay it at heart, that the negroes care nothing about all their pains and sighs in their behalf: they hate them still, and will hate them forever: give them but a chance, and that female face now so sadly pale for negro bondage, would be reddened in her own gore:—for the canine race of men,—the doggish breed of men,—care nothing for female innocense, female purity, female sorrow, and female efforts to liberate them! *I know the negro nature well*! Let the Ladies be assured of the truth of what I say; and, at best in peace and safety, under our protection, and not amid the hoarse, malicious horse-laughs, and furious shouts of the infuriated demons, who will not regard the life of that Georgia female, that sung on the 4th July, 1838—

"Health to the sick, honor to the brave,
Success to the lover, and *freedom to the slave!*"

But, if, after all, and as I said before, my purpose of clearing the land of the Hammonian race, should unhappily prove abortive, either from the neglect to study the doctrines by the people, or from my having no influential friends to recommend me to public estimation, being not of the *Alumni* body, or an *illuminated graduate* of a University, or a *Collegeocracy*, I shall only fold my arms, contented, that having done my duty, they that by not aiding me, or from envy, opposing, may have all the song of the disgraceful victory to themselves, and say of my theory, and my efforts to carry it through, what the great Shakespeare put into the mouth of Henry the 6th of England—

"This battle fares like to the morning's war,
When dying clouds contend with growing light;
What time the shepherd, blowing of his nails,
Can neither call it perfect day or night."

Of our country the United States, I can say that though her *political fabric* be ever so good, she has in her *domestic relations*, much, that may, from time to time, operate to her detriment. Perfect as a free government—dependent on the people, and beyond and above the reach of kings—in her internal situation she is far from being enviable. Large gangs of slaves, will one day, among many other colored persons already free, become large gangs of black freemen, and the condition of the country, arising from the inevitable repugnances and hatreds that will always subsist between the whites and blacks, that can never and

will never love the oppositely coloured, as they do their own hued people, together with the malicious character of the blacks, their revengeful disposition, ambition to get office and promotion, and claiming as *their right*, to amalgamate with our people, with many riots, turbulent assemblies, &c. consequent upon abolition, and other attempts for preferment, and amalgamation,—may make the situation of our people, now so reluctant, and unwilling to adopt *Expulsion*, little or no better than a situation among the disputatious Turks, or among the South Americans, repeatedly torn by civil wars, from exactly the presence and troublesome meddlings of the very population I now decry. As things now stand, imagining ourselves a happy people, we are miserable enough; but such is our infatuation, that we see not our misery, and vainly imagine ourselves as happy as men can in any earthly place be! Deliberating that we are the freest of people under the sun—we nevertheless permit a population to live among us, either in the capacity of servants, or freemen, which population of negroes keep us unhappy in the domestic line, and contaminates and disturbs those pure enjoyments of liberty, heaven's favor conferred on us, and a placid sedate conscience. which, had the coloured population but been absent, would be our enviable lot, make us the most powerful nation on earth, and as a great Republic, a grand examplar to other nations, who would the more readily imitate us; and throw off their kings and crowned ones, as they see us prosperously and happily blending as brothers, without any domestic civil discord from time to time to mar our harmony, and afford them the sad proof of the experience of the continual ferments and disputes of Republics, rendering them ever unwilling to imitate our government, and the more prone to hug the chains and shackles of lugubrious Monarchy!

People would think me a visionary to predict so much evil from the *mere presence* of the negroes to the country. They wish to know, how is it possible for evil to accrue from them? This is a question of Theology. What is a Devil? What is sin? Why is evil? Strike yourself and you feel pain—pinch your face and you feel cutaneous agony. What is the genius of that pain? Who is the spirit of evil? Ask the Preacher. Since there is evil, then, and a spirit of all evil oppugning good, and the Author of goodness, of which we have feeling experience and visible demonstration—this evil and its spirit,—operate *imperceptibly*, but Surely.

Then what spirit, is it, that disturbs the harmony of States, and embitters even social relations? Ask thousands of disjointed families why is their delapidation? They will tell you that *rumours* given out by

black human machines have operated to a disquiet, which terminated in interwranglings, and finally a separation. And is this very series of black man machines to operate to *another separation* because of them, of fearful import and dreadful incidents to such numbers of the American people?

To first principles let us come again and ask—since evil actually exists—are there not grades of evil and grades of good in all things? Among vegetations some are good; that is, having the least evil property—[for quite goodness in things without a portion of some evil, is not to be found in this present world, or on this our planet earth,]—and also some are middling, having, equally, as much good as evil, and are denominated *good for nothing*, since equal parts of good and equal parts of evil, neutralizes all the *essentiality* of the article; and others there are of rank poisonous qualities; so in animals there are some very useful, having little badness of character; some useless, and again, others noxious and baleful. In human nature, then, does not this principle hold true? Are there not men and nations having all qualities from good to bad? Not so much do I speak of the evil and good properties of the same genus or species—of the good apple tree, and of the unsound; of the good peach and the rotten peach;—which being of the same class only differ in this, that disease had superinduced a rottenness in the sound peach, as to render a falling off, and unfitness for use;—or of the characters of different families of the white race, or the individuals of certain families, where, in the one place a part is constitutionally healthy, and a part constitutionally sickly; or a part have that dire moral disease of being rotten, or criminal. which is a falling back from the standard of right and propriety; and a better part have the soundness of life and vigor in morality, and being a harmless innocent and an useful component of society; but I allude to species dissimilar altogether, and more dreadful than the rotten peach in the one case, or the bad white man in the other:—to the deadly night-shade, of more virulent poison than any rotten peach, and to other families of men than the white, that hold the same relation to us as the Upas holds to the useful part of vegetable life.

If then, there are in vegetables useful fruits, and life-sustaining grains —in the same field or department of natare, may be found the deleterious ingredients, fatal even to the simple touch: if then in animal nature there are so many valuable and indispensable beasts, without which no man can do, in the same train of the compartment of nature, the brute kingdom, there be found creatures of fatal tendency even if approached unguardedly, and others that will not be approached to with

impunity without a powerful legionary: Is it only in the human family, the species of humanity, that this bold and too candid division of nature, and the lesson of its inculcation, is different, or without the same ever characteristic traits? The family of Adam and Noah—in that family alone, is the distinction shown by nature under Providence in the vegetable, the mineral, and the animal kingdoms changed, and from first to last, men are only perfect or frail in individuals, without being so in the view of nations, or of different species; since one family, Ham, was condemned by Noah to an inferiority, not *only physical*, but also *moral and religious?*

The case then will hold true according to my aphorism—that since in nature some plants are better than others, and others are fatal to other vegetables as well as to animal life—and as in animal nature, the same position holds true, regarding the good and bad species, so in the human family and species, the same distinction observed in Animals, Minerals and Vegetables may be discerned.

The nations are arranged according to the predictions of Noah—and that by the Will of God, is a truth that has the self-evidence and the infallibility within itself! This arrangement was effected according to the merits and demerits—the comportment and behaviour of the sons of Noah in primative times, and in favor or disfavor of them, equally according to the same merits or demerits. Hence in Japhet appeared the white races; in Shem the red and brown; in Ham the black and woolly. This is a distinguishing trait of these three primative families, which it is in vain for any thing less than a Divine Agency to alter. The Ethiopian will retain his colour, and the Leopard his spots, until the order be changed, of things upon earth. But instead of saying the white and the black, would it not be better for us, and compatible with truth to adopt a classification of the same course as holds in the animal and vegetable world, to apply to the human system of National classification, or of the moral species? This would comport more with the new doctrine of expulsion—to say the harmless and the noxious race, and would bring the classification of the species of men to the best view that can be taken of them.

The inquiry now comes to the original question at the beginning: are the negroes a harmless or a harmful race? Are they the virulent or noxious portion of humanity? Without fail, I assert that compared with other races they are. Revelation has asserted it at both the beginning and end of the Bible. In the Books of Moses, and in the Apocalypse. [See my work on that topic.] Our own observation, also, confirms the testimony of Scripture to our minds. The negroes how-

ever do not much appear to show in their forms the too palpable truth that I assert, and which we find in their actions. Naturally sluggard—averse to agitation, averse to agile employment, they are seldom in strong action, but when they are, the fatal effects of their doings are too obvious to be enumerated. But as a mere mass of men, in looking on them we can observe no instant or certain coincidence with my declarations. But the matter remains no less in the force of verity. The effect of both good and evil is mysterious; their operation never always tangible; and, all is based upon the evidence we possess of the actual operation. We feel happy, but from whence comes our present felicity, we cannot say; we cannot specify the direction; we only know it is the Gift of Divine Providence. Again, some times, we feel evil—from whence, we know not. We only know it is the effect of *Satan's* agency upon earth. Just so is it with the negroes; we do not take immediate visual, and perceptible cognizance of how the evil accrues from them, but we know it is from their approximity to us, or presence in the land. Nationally, we know they are the great bone of contention between sections, that tease and worry us. Domestically, we know them to be mainly at the bottom of family separations—of many a dispute between neighbor and neighbor, and many a murder in the sequel! These are the tangible facts of which we have cognizance. And they are sufficient. You see the Brandy in a Decanter, and the Laudanum in the Vial. They are as quiet—as unobtrusive, as harmless in appearance as any humble negro. You cannot see them put forth an arm to do you injury, but drink them, and you will feel the dreadful consequences. So send the negroes off to Africa, and you will not suffer *because of them*—but keep them and have them, and you will feel the misery of it, though imperceptible, as certainly as that a little black paint will spoil twenty gay colors, and a few drops of prussic acid in your fountains of water, will imperceptibly destroy your happiness.

I could not well finally conclude this book before I had taken at least a more special notice of the aforementioned "Tour of Six Months" in the West Indies, by Thome and Kimball, the abolitionists. This work, large and elaborate, was designed to show with what easy operation, what absence from crime, what moral improvement, abolition has been practiced in the single Island of Antigua, measuring 20 miles in length, and 18 in breadth, with the prospect of a total abolition, by and bye, of the apprenticeship in all the British West Indies, with the motive to operate upon the Southern Planters, by showing them how easily practicable the operation of absolute abolition can be carried on in these regions. According to Messrs Thome and Kimball, abolition is the easi-

est and most peaceable thing men can admit or do. According to myself [the humble and wholly *unaided author* in all my expulsionary writings or miscellaneous particularities, by any mortal dweller on the earth,] assertions were they of belief ought to have exemplary and creditable witnesses—or the persons giving evidence should be so impartial, as to give nothing but the truth; which conservability of truth will be this impartiality: or in other words, I say that Messrs. Thome and Kimball were prejudiced in favor of the negroes, and fore-prepared to say all the beautiful and happy things they can of them, and under this prejudice, even this prejudice against us, they cannot sit in judgment in this case as impartial jury-men or judges: hence no one can believe them without much exceptions, and scarcely can a Southern man credit them at all.

Having premised, that I, for one, cannot blindly credit the publications or arguments of such abolitionists, prepared beforehand to say all they can in favor of the African negroes, I shall proceed now to give samples of their argument: Any man long conversant with negroes, their habits, tempers, disposition and general character, cannot but see the puerile efforts of Thome and Kimball, to elevate them into our estimation, rather by fibs and fables, than by their own intrinsic merit. I here give one sample of their remarks; and the same partiality to negroes—the same glossing over their faults—run through the entire book under consideration. "The only *coloured* person," say they, "either black or brown, that we saw drunk, during a residence of nine weeks in Antigua, was a Carpenter in St. John's, who as he reeled by, stared in our faces and mumbled out his sentence of condemnation against wine-bibbers,—"gemmen—you sees I'se a little bit drunk, 'pon honour I only took th-th-ree bottles of wine—that's all." It was "christmas times," and doubtless the poor man thought he would venture for once in the year to copy the example of the whites." Mumbled out his sentence against wine bibbers! and copy the example of the whites!! Thus go the abolitionists! desecrating and humbling every thing *white* and exalting and idolising every thing *black* in human nature! Against wine bibbers, what by their own showing, did this negro say? Nothing, calculated to apply to any one, more than to himself only. And here is a falsehood of these men, that he "mumbled out a sentence of condemnation against wine-bibbers," in which nothing was said of any wine-bibber more than of himself the negro—whose falsehood that he was only "a little bit drunk," tally exactly with the falsehood of Thome and Kimball as to wine-bibbers. Nor is this all: these lying abolitionists assert that this negro ventured for once at "christmas time, in the

course of the year to copy the example of the whites!" Here is an audacious fabrication and insult upon our own name and honor, that we white men alone are drunkards, or the originators of intoxication, and the negroes only "copy" us when they become druken! Why upon this principle, the abolitionists [a greater body of consummate liars, I make free to say than ever lived on the earth in white skins,] may say that there are no drunkards at all in Africa, [*their paradise*, no doubt, and to which they should, for any thing I care of them, be expelled along with their "sweet negroes,"] and that the negro only learned to get drunk from the whitemen! Now, if the negroes of America and the West Indies learned intoxication by mimicing the white men, how is it that in the most ancient ages, the Egyptians first *invented intoxicating drinks*, and sold them to the Greeks? as see the Antiquities of Bryant. How is it also that Nimrod is said by the same Antiquarian, to be the first instigator to drunkenness, and "*a black man*" too? How is it that with so many testimonies of original drunkenness in the original negroes of Egypt, the abolitionist can pretend that the negroes only get drunk by copying our example, as if the worst of men living, were the children of Japhet—and as if against them the imputation of all corruption is to be thrown? As if the white man alone, was the grand master spirit of sin, and the negroes (proverbially vile and obscene as they are universally known to be,) were pure and harmless characters: In carrying out this declaration, the abolitionist. *Thome*, should well say "lo! I be in Antigua, and being a white man, I am the vilest here surrounded by so many cherub negroes, who exceed me in virtue, every how, and who only get drunk, and commit whoredom, and steal and tell lies, by "copying" me or my brethren—for the debaucheries of men like me and my relations of white complexion!"

That I have misstated one fact, small or great, in this—as to the Pamphlet of Thome and Kimball, and other things I defy any abolitionist, or negro, in the world to prove. I have given the plain unvarnished tale!—I have perverted nothing! and shall pervert nothing! This book was sent me from New York, by way perhaps of convincing me of the untenability of EXPULSION, and the feasibility of *abolition*, but it has only served to raise my anger and excite my disgust against the infernal abolitionists, who can pretend to work their hellish schemes by media of falsehoods! Conspicuous only for praise to the negroes, and for slander on the white people, the book in question, is replete with pictures similar in character to the one I have just extracted. Does a negro dress up in gaudy clothes, or do negresses put on sumptuous ha-

biliments, the abolitionists, Thome and Kimball, say they are only copying the whites." Do blacks attend or get up balls, and frolic all night in uproarous merriment—(a thing universal in all Africa—as a late writer says "from the hour of sunset to sunrise all Africa dances,"*) they are mimicing the "WHITE FOLKS." Indeed commit whatever sin they might, these two infamous white men will attribute it to imitations of US. Let any body procure this Pamphlet from New-York, and read it for himself, and he will see the absolute truth of all I have said.

Amid so many misrepresentations of us—amid so many beautiful portraits of the negroes, and negresses—who never fell because Adam sinned—who never felt the effects of Noah's curse, but who are spotless devoid of sin, only so far as they have "Copied" us, and which sort of argument is to carry on abolition, what is to be done? I believe, and fear, nothing can or will be done, for the truly right way, so long as our people are so lethargic, inactive, and have a sort of perennial, drowsy indifference, on this question. Nay still more, the Southern Public are too often habited to hear negroes praised; too often, too, praise them themselves, that amid the praises sung for the blacks, both, at the North and South, it is not to be expected that any thing will be done in the right way—The negro carpenter, is at the South, said to be the best in the district! The negro blacksmith the best in the up country or low country—The negro or colored wheelwright the best in the State —aye each more so than whitemen! Was ever more impudent and barefaced falsehoods uttered to the glory of negroes, and the discredit of white men, by whitemen, themselves? and yet, such unhappily is the veritable fact, in this country, and I have heard them from the mouths of white men both in South Carolina and Georgia. What a synonimity to the assertions of Thome and Kimball, as to the West Indian Savage negroes? It seems that as in Ancient days the men of Shem and Japhet, so much admired the rebellious and refractory race of Ham, who contemned Heaven and germinated those scourges of mankind, king craft and Idolatry,—as to adopt and carry with them to the most remote habitations of the Earth, these doubly baleful systems; and as yet multitudes of empires, continue still to act upon them in government and Religion—so to this day the same admiration for the breed of Ham—the same better love for them in contradistinction to that for our own house and families, continue; aye to this hour! It certainly appears, multipotently, to my *actual vision*, that this fact, is plain, and ALL KNOW IT TO BE SO, that the Abolitionists of the North, are continu-

* See the Georgraphy of W. C. Woodbridge—article Africa.

ally, singing out: "Free the negroes—it is their *right*;—they are *good*—a good people should be free:"—And on the other side, the slaveholder of the South hath sung, and still do sing out, "No they are too *good*, too serviceable to be given up. They are *good* we know, hence we want them, as well from a prudent regard to our families, as for a careful supervision over *their welfare*, and the making of ample and comfortable provisions for these good black people." So, between the chorus of "good people," for them from the North, and the like chorus of "good people" as to them from the South,—I, the solitary and salutary Expulsionist, that calls them a "bad people," with the tremendous power of far more stubborn truth, has to stand alone in solitude, to fold my arms, and look on what I abhor from my soul, to watch coming events, to brood upon my lonely situation, and the lonely grandeur of the ponderous and most gigantic plans I have brought forward, and with which, under the Providence of Almighty God, I wish to benefit and favor the land of my Fathers.

To Southern Planters.

I propose, most respectfully, to your consideration,

THREE GRAVE INQUIRIES.

1st. Whether slavery, as it exists in the United States, that of the subjection of the blacks to the domination of the whites, as it actually obtains in the Southern States, is to remain *interminable?*

2nd. If interminable, of course your scruples against Colonization, or their expatriation to Africa, their original allotment, when under Divine Providence, the Earth was divided in the days of Peleg, holds good: but if not interminable, if, in process of time, they are all to be freed how could you feel a single emotion of hostility to the riddance of the Land of their pestiferous presence, affording so much drawback to morality?

3rd. If then slavery is not to exist forever—and the blacks one day sooner or later to be all freed---under this aspect of the case, to oppose Colonization, is to foster abolition:—for that is the sole design of the Anti Slavery party;—to keep the negroes here in one shape or other, until they all be freed, and at the same time to hasten their jubilee: and since the abolitionists are themselves violently hostile to Colonization, as may be seen by reading their Annual Report in New York, under the presidency of Tappan: how can any thing be made of the negroes remaining uncolonized and unexpelled, since they will by and bye, by *our own volition* be free, and to retain them here is to consummate the repugnant orgies of amalgamation?

An Item, not to be forgotten by a single American white Freeman.

The fable about the Farmer and the Judge, respecting a Bull of the latter goring an Ox of the former, occurs very remarkably to us, when scrutinizing and observing, closely, the action of the freed negroes. In New-York, a New York paper of great respectability and worth, the "Star," mentions that the Courts of municipality are filled in most cases with trials of negro criminals for brutally assaulting, and robbing white persons. *Behold then, the benefits of emancipation and not expulsion in New York!*

In Canada, also, a regiment of free black tories, principally composed as say the Emancipator and the Liberator, of "*runaway slaves of the South,*" have been in array for the service of the Queen's Majesty," and for the success of tory royalty, against Whig Republicanism,—to put down the *white insurgents against the slavery of Monarchy!* I take this information from these two abolition presses, for what it is worth, and it amounts to nothing but the escaping of negroes from our chains and control into Canada, and then and there fighting to prevent the liberty of our white brothers. Yes! blacks escaped from Southern task-masters—went to Canada, and as soon as therein, attempt to prevent white men escaping the thraldom of the task-masters of monarchy: siding with the Torys of England to prevent our Canadian brother's right to freedom! It seems to every rational being, that the blacks think none but themselves ought to be free. As we judge the tree by its fruit, so we judge the men by their actions: They act like fellows in the last stage of folly and malice, and this but indicates the universal habit and propensities of the negro race! It reminds us of the Fable of the Ox and Bull. The ungrateful, the malicious blacks, are goring the rights and liberties of our Whig brethren in Canada, who received them with kindness and freedom—and out of mere graceless hatred to white people, or love to monarcy; as they were the first to inherit monarchy in ancient times, and they would be the first to support and defend it against all Human harmonies and the rights of man.

The conclusion to which I ultimately come, is that after reviewing all ages and things, after thinking upon modern and ancient lights concerning the Africans—the negroes are totally unfit to live among us under any character, either as free or bond-men—that to keep them at all is a sin and a wickedness, which do not at all become the followers of God; and that at any rate they should be done away with or expelled. This is the better for them; at any rate the better for OURSELVES.

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